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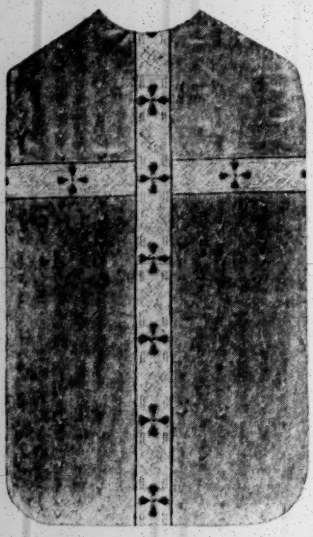

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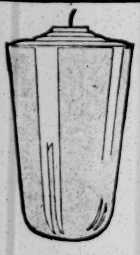

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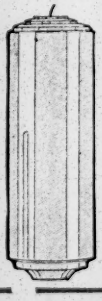

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THE
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THE PREPARATION FOR PENTECOST.

HERETICAL though it was, *The Everlasting Gospel* of that medieval mystic, the Abbot Joachim of Flora whom Dante placed among the great contemplatives in the Heaven of the Sun, was a stimulating and suggestive work. Joachim, it will be remembered, divided history into three periods, allotting them successively to the Father, the Son, and the Holy Ghost. The first he identified with the Old Testament Dispensation, the second, he declared, extended from the Incarnation to his own day, and he foretold that the third—the Age of the Holy Ghost—was about to be ushered in. Unfortunately he seemed to make the respective missions of the Three Persons of the Blessed Trinity exclusive of one another. Thus, the Christianity the advent of which he prophesied was to be of a wholly mystical character. In fact he anticipated that supersession of institutional religion which certain modern Protestants have advocated. The age was to be one of saints needing no external aids and living entirely by the interior inspirations of the Holy Ghost.

The Everlasting Gospel was condemned in 1215, but it scarcely needs a knowledge of that fact to see how seriously it departed from orthodoxy and indeed from common sense. As light remains unperceived except as it illuminates material objects, so the ministry of the Spirit demands a preceding revelation on which to play. There could have been no Pentecost had there not been an Incarnation providing, so to speak, the data with which the Holy Ghost was to deal. And, as Joachim was wrong in excluding the Son from any participation in the

age he anticipated, so was he wrong in excluding the Holy Spirit from a share in that institutional Christianity which he was endeavoring to supersede. He missed the truth that the Age of the Spirit had commenced at Pentecost, since which the Holy Ghost had been resident in the Church as the soul is resident in the body.

Nevertheless, *The Everlasting Gospel* had a certain stimulating and suggestive value. Like many other heretical works it provided occasion for important definitions of doctrine. If it had only led to a fresh realization of the fact that we are at the present time living in what may be legitimately termed the Age of the Spirit, it served its purpose. And it is not without its value in directing our minds to the close relationship which exists between what we may call the Age of the Incarnate Son and that ushered in at Pentecost. The closeness of that relationship is not always appreciated. To look back from the fulfilment of Joel's prophecy to that which preceded it and to see how the Gospels lead up to and find their fitting climax in the first chapters of the Acts may prove to be instructive.

It is obvious of course that the ministry of the Holy Ghost did not begin at Pentecost. Not holding in mind for the moment the fact that He was present throughout the ministry of our Blessed Lord, it is clear that it was by the Holy Ghost that the prophets spoke and wrote. The work of the Holy Ghost in the Old Testament Dispensation would provide material for a separate study and one not without considerable value. It is mentioned here however only because it suggests a problem that demands solution. The crucial importance of the pentecostal experience, the fact that it constituted a turning-point and fresh start is unquestioned, but, if this is so, how are we to reconcile the fact with what has been just said as to the continuing ministry of the Holy Ghost throughout Israel's past?

An analogy may serve best perhaps in giving us the answer. A poet of genius may exercise his powers on some subject of minor importance and in a medium which cramps them, as Dante's youth was engaged in competing with the troubadours of Frederick's court. The tremendous theme treated in the *Commedia* however enabled his genius to express itself with a fulness and richness which essays in the love-poetry of the court could never have evoked. There he had a subject worthy of

himself and one to which he was able to do full justice. The analogy is clearly not complete because we cannot contemplate a Holy Spirit whose " genius " develops with age, but it helps us to understand how the manifestations of the Spirit are dependent for their fulness on the material with which they deal. The disciples had been instructed in and had themselves witnessed events of the profoundest significance. There had been enacted before their eyes the whole drama of the Incarnation, Passion, Crucifixion and Ascension of the Son of God. But the very richness of the material was a humiliating reminder that the wisdom of man is insufficient for comprehending the things of God. Before the facts stored in their memories the natural reason broke down, confessing its inadequacy. They became painfully conscious of their need of those gifts of knowledge, understanding and wisdom which it is the function of the Holy Spirit to grant. What did it all mean, they asked themselves again and again. Flashes of insight, partial illuminations, we may suppose, came and went, but to see the history of the past years as a whole and in its divinest meaning was, at that stage, beyond them. The existence of the problem, however, gave an edge to their minds. Wrestling with it, their whole being became tense with desire to penetrate the mystery. The objective revelation called loudly for its complement in some subjective experience and the suspense endured till this experience should be given them proved, we may imagine, almost unendurable. The provocative nature of the drama they had witnessed stretched their capacity, so to speak, to the dimensions required by the inflowing Spirit. Their hearts and minds had been keyed up and waited for the touch of the Master-Musician. Psychologically this is the only way we can understand Pentecost. The same law is observable in ordinary life. The archeologist who has come across traces of an ancient civilization has an intensity of curiosity concerning it and develops a willingness to submit to severe intellectual discipline in order to satisfy that curiosity which is unknown to those only casually aware of the facts. Never before had human nature confronted so bewildering a situation as that which faced the disciples after the Ascension. The data before them, while giving the Holy Ghost (if the expression may be allowed) His greatest opportunity, were such as to create in the souls of the

expectant company just those conditions requisite for His reception.

But if the past constituted a problem, so also did the future as that had been outlined by their Divine Master. They were to be a Church equipped with an authority rendering them able to withstand all other authorities. They must not quail before either Caiphas or Caesar. Their spiritual stature must dwarf even the Temple with all its august memories. There gleamed before their eyes the vision of a Kingdom before which Rome would shrink to insignificance, and of this Kingdom they were to be the builders. Their commission extended to all the nations of the earth; distant horizons beckoned them afar. To the men and women huddled together in daily fear of an infuriated hierarchy and a suspicious imperialism this mandate was stupifying. The burden placed on them was an impossible one and it looked as though their Lord's plans had been conceived on a scale far more generous and optimistic than tallied with the human weakness of the instruments He had chosen. How agonizing must have been the thought that they would fail Him whom they so revered and loved!

And then they were to be characterized by a holiness such as Scribe and Pharisee had never conceived. During their Divine Lord's public ministry they had listened to teaching concerning the interior character of the justice that was to mark His Church, which demanded a depth of spirituality and an interior life of devotion such as even the saints of old had not known; the least in Christ's Kingdom would be greater than John the Baptist. The words of Jesus had searched abysses of the spirit of which, before, they had been unaware. Holiness had been revealed to them as a quality before which the legal righteousness of Judaism appeared in all its pitiful inadequacy. And this was to be their habitual condition! An ideal had been set up which some new and unprecedented spiritual tide would alone enable them to reach.

As a Church they were to be one Body, not merely in the sense that jealousies and personal prejudices were to be overcome, but in the deeper sense that they would be an organism held together by the indwelling presence of their Lord. His discourse at the Last Supper and His institution of the Eucharist had set their association in a supernatural light which was blind-

ing. It was not as individuals they were to bear witness to Him but as a corporate Whole endowed with a unique authority and with powers that might be rightly called divine. While in communion with Him and with one another they would be infallible in their pronouncements and invincible. They would exercise even the authority to remit sin and to work miracles. The new Israel thus envisaged eclipsed everything that the prophets had suggested. The vision of the Church floating before the eyes of the men Jesus had taught was something which only the mind of God Himself could have conceived—a divine organism but incorporating as living members all, rich and poor, educated and illiterate, Jew and Gentile, to whom the gift of faith had been granted! This vision of the Church, again, necessitated for its fulfilment that which Pentecost was to bestow and prepared the way for the reception of the mysterious Gift.

The disciples were made conscious of the demands of their vocation just when their orphaned condition rendered compliance seemingly impossible. As they had become more intimate with their Master and old misunderstandings had given way to more spiritual views, the future had become bright with hope. Under such a Teacher to what heights might they not attain! It was marvelous how a word, a look from Him would put a new interpretation on some familiar truth. In His presence the term "impossible" was expunged from their vocabulary. There had been times when they had been intoxicated with a new sense of power and capable of performing, in His Name, miracles comparable with His own. But that was only because He was with them. Forgetting Him and relying on themselves, they had miserably failed, as at the foot of the Mount of Transfiguration. But just as the greatness of their calling had become clear and credible, He on whom their strength depended had been taken from them.

The history of social revolutions teaches us that it is not the very poor who are the first to revolt against harsh conditions, but those who have had some taste of economic freedom and educational advantages. These latter have had their appetite for such things whetted. They are more conscious of their deprivations by having experienced something of the joy of possession. So it was in the case of the bereaved disciples.

Jesus had created an appetite for spiritual direction and inspiration which, now that He was gone, became all the more clamorous because those concerned had enjoyed a foretaste of what it meant. Talk of conquering kingdoms, achieving holiness and working miracles would have left them cold but for this initial experience. Such things would have been unreal and therefore unmeaning. What the imagination cannot conceive the heart does not desire. It was the anticipation of Pentecost provided by the physical presence of the Master which accentuated the sense of loss occasioned by His Ascension. And this indeed had been in part the reason for His withdrawal. "It is expedient for you that I go away", He had said, "for if I go not away the Paraclete will not come." The wisdom of the psychological preparation is seen in this partial knowledge of imparted divine power and then its sudden cessation. Nothing could have been better calculated to intensify the appetite for the pentecostal experience.

But even this might have failed of its purpose had there not been explicit intimations of that which was to come in order that hope might have somewhat on which to build. It was with a reference to the Holy Ghost that the Forerunner, at the beginning, directed attention to Jesus. "I indeed baptize you in water unto penance," ran the declaration, "but He that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire." There was thus associated with Christ, while as yet He was known only to a few, a promise the very mystery of which must have caused it to be pondered. What did this other kind of baptism mean? Had it been administered and, if not, when would that happen? Such were the questions John's hint must have prompted. That it made a deep impression is evident from the fact that it is recorded by all four Evangelists. A later reference to the same subject indicates its abiding interest. The sons of Zebedee had solicited special favors and Jesus replies: "You know not what you ask. Can you drink of the chalice that I drink of: or be baptized wherewith I am baptized?" Receiving their confident reply, "We are able", He continues: "You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized." Even more significant is the linking together of the idea of baptism with that of fire

in the saying: "I am come to cast fire on the earth; and what will I but that it be kindled? And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished!" It is surely a reference to the coming pentecostal experience which we read in St. Mark 8: 39: "Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the Kingdom of God coming in power." To this must be added words, recalling those spoken to the woman of Samaria, occurring in St. John 7: 37-39: "And on the last and great day of the festivity Jesus stood and cried, saying: If any man thirst, let him come to Me and drink. He that believeth in Me, as the scripture saith, 'Out of his belly shall flow rivers of living water.' Now this He said of the Spirit which they should receive who believed in Him: for as yet the Spirit was not given because Jesus was not yet glorified."

Of course the outstanding example of the insistence with which our Blessed Lord directed the minds of His disciples forward occurs in those chapters of St. John's Gospel which record His last discourse. Not only the definiteness of the statements made and the detailed description of the functions that would be exercised by the Paraclete, but the very fact that it was on this note that the Divine Speaker's voice died away, gives to the passages in question the special significance they have been always felt to carry. Here, fully expressed at last, is the thought He has held in reserve for this crucial moment. Now He can speak His full mind. He points them to the goal toward which, all the time, they have been unconsciously moving, the experience for which, throughout His intercourse with them, He has been preparing His intimates. He is not comforting them with the promise of some pale substitute for Himself invoked to fill an unforeseen gap. This is no afterthought conceived in sympathy for their orphaned condition. What He indicates is the climax appointed from the beginning. Following the course of inquiry we have pursued, we are led, in this closing scene, to the top of the hill whence the whole landscape of the future is visible. The Pisgah-view thus afforded is the natural sequence of the preceding journey. It is the inevitable culmination of a preparatory process that, without it, would be unintelligible. It only remained to confirm the Apostles in this precious heritage. The record of this Con-

firmation is given us in those remarkable words spoken by the Risen Lord and recorded by St. John: " Peace be to you. As the Father hath sent Me, I also send you." When He has said this, we read, " He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."

It will be observed, in the verses just quoted, how close is the association between the Gift of the Holy Ghost and the " power of the keys." By its means the Apostles are equiped for sacerdotal functions. It is neither as individuals that the recipients of the Gift are honored, nor is it intended that they shall dispense spiritual privileges by Its means to unattached individuals. The Gift of the Holy Spirit is inseparable from the institution of the Church. It is in the Church and through the Church that the Spirit functions. It is by Him that it is constituted a Church. There is nothing here of that idea, prominent in Joachim of Flora's *Everlasting Gospel* and favored by separatist bodies ever since, of a Holy Ghost whose working is independent of the Ecclesia. The pathway we have been tracing leads us straight, through the Acts of the Apostles, to Rome. It enables us to see how consistently the course was shaped from the beginning to that end. The type of Christianity which regards the story of the Gospels as complete in itself and all-sufficient is shown to be inconsistent with the Gospels themselves. These are confessedly but introductions to the story the beginning of which St. Luke tells in the Acts. Without Pentecost and the founding of the Church they lack the climax toward which the narrative is directed. This climax alone explains the peculiar nature of the training undergone by the Twelve. In short, the Acts of the Apostles is not a mere postcript to the Gospels, nor is it a supplement only giving further information concerning the movement initiated by Jesus. On the contrary, it is in the Acts that we see the point of the whole story.

From the standpoint of institutional Christianity the study outlined in the foregoing emphasizes the fact that it is in the indwelling of the Holy Ghost that the power of the Church consists. It is He who is the soul of the Church, which is the witness to His Presence. It may be added that it is of special importance to-day that this should be stressed. The disease

from which our age is suffering is that of materialism; its creed, whether confessed or not, is articulated by Communism. The pseudo-spirituality which once opposed itself to the "externalism" of the Catholic Church is being lost by the very bodies which most loudly professed it. Lifting its head in solitary grandeur above the low-lying levels of modern life, the Church is seen as the sole authentic witness to the Holy Ghost, the guardian of that spirituality which was committed to her for the redemption of mankind. It may be that we are on the threshold of an age which will be, in a special sense, but wholly unlike that indicated by Joachim, the Age of the Spirit.

STANLEY B. JAMES.

Alton, England.

THE SACRAMENT OF BAPTISM IN THE EARLY CHURCH.

THE OLD TESTAMENT was, in the words of St. Augustine, "the veil of the New, and the New Testament the unveiling of the Old".[1] While the multitude of precepts and observances of the Old Law was calculated to separate the chosen people from other nations and to perpetuate the remembrance of the true God and His promises, they had also the remoter object of foreshadowing the "good things to come" (Heb. 10: 1). Hence many of the beliefs and practices of the Christian Church were foreshadowed in the Old Testament, and in the religious system of the Jews there are quite clear and distinct prefigures of the Sacraments of the New Dispensation. This holds true especially of Baptism, the first of the seven Sacraments and the "door of the Church of Christ".

By the rite of circumcision the Jewish child was given a name and, numbered among the children of Abraham, was made partaker of the Messianic promises, while through Baptism the Christian child becomes a member of Christ's Church and is made an heir to the kingdom of heaven. The symbolism of exterior ablution to cleanse an invisible blemish was very familiar to the Jews, and the various Mosaic purifications became so many types of the "laver of water" of the New Law. St. Paul (I Cor. 10) finds in the passage of the Red Sea, and St. Peter (I Pet. 3) in the Deluge types of baptismal purification. The early Fathers see in the bathing of Naaman in the Jordan, in the rivers of Paradise, in the blood of the Paschal Lamb, in the pool of Bethsaida, and in the healing of the dumb and blind other foreshadows of this Sacrament. Even among pagan peoples the symbolism of external washing to indicate interior purification is found, and lustral water was used by the Romans, Greeks, Babylonians, Assyrians and Egyptians in many of their religious ceremonies.

But above all, the baptism of St. John, the Precursor of our Lord, must be considered the perfect type of Christian Baptism. John baptized with water (Mark 1), but his was a baptism of penance for the remission of sins. Hence, not John's baptism, but the penance which accompanied it remitted sin, whereas, Christian Baptism remits sin and produces grace by the efficacy

[1] Civ. Dei XVI. 26.

attached to it by Christ. While, therefore, the symbolism of Christian Baptism is not new, the efficacy which Christ joined to the rite, differentiates it from all its types and prefigures.

Christ had commanded His Apostles to go and " teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost " (Matth. 28: 20). Naturally, in the beginning of their mission, converts to the Church were of the adult class, and it is evident that some sort of instruction was necessary, for Christ had added to the above command: " teaching them to observe all things whatsoever I have commanded you " (Matth. 28: 20). In Apostolic times this teaching varied according as the converts were of Jewish or pagan origin, and was necessarily simple in character and short in duration.

It is true, as certain passages of the Acts of the Apostles indicate, that sometimes there was no delay in the conferring of Baptism, for the Apostles relied upon the " divina charismata " or divine gifts to instill in the hearts and minds of the faithful the true knowledge of Jesus Christ. Thus in his first sermon on Pentecost St. Peter said: " Do penance and be baptized every one of you . . . and you shall receive the gifts of the Holy Ghost. They therefore that received his word, were baptized; and there were added in that day about three thousand souls " (Acts 2: 38, 41). Thus too St. Philip, when he met the eunuch of Queen Candace on the road to Gaza, " preached unto him Jesus ", and when they came to a river " they went down into the water, both Philip and the eunuch; and he baptized him " (Acts 8: 38).

But as time went on and the early Church became better organized, the preparatory instruction became more elaborate and the probational period of longer duration. As early as St. Paul's Epistle to the Galatians, written about A. D. 56, we find mention of catechists and catechumens, and it is evident that careful preparation of converts was necessary in order to guard against the danger of apostasy and betrayal in the time of persecution, and to refute the arguments of pagan philosophers. Before the end of the first century converts to Christianity were required to remain for a certain period of time in a class by themselves. This class was called the Catechumenate, and whilst members of it the catechumens

were taught the mysteries and dogmas of faith and the moral obligations which they were obliged to observe.

St. Justin, Martyr (A. D. 100-165) refers to this preparation in his first Apology (chap. LXI) where he says: " Those who are persuaded and believe in the truth of our teachings and sayings, undertake to live accordingly; they are taught to ask, with fasting, the remission of their sins; we also praying and fasting with them. Then they are led to a place where there is water, and they are regenerated in the same way as we have been regenerated ". And in the same Apology St. Justin writes: " Men are prepared for Baptism by fasting, prayer and doctrine ". A manuscript, dating from the earliest times and bearing the title: " The Doctrine of the Twelve Apostles ", was discovered in 1875 by the Greek Metropolitan of Constantinople. This venerable document, after describing two paths, one of life and the other of death, says: "All these things must be taught before you say: Be baptized in the name of the Father and of the Son and of the Holy Ghost " (Chap. VII). And at the end of this same chapter we read: " Before Baptism both he baptizing and he to be baptized should fast, together with as many as can do so. Command the one to be baptized to fast one or two days before ". Apparently, then, from the very earliest times, the preparation of converts consisted in fasting, prayers and doctrinal instruction.

Neither St. Justin nor the Doctrine of the Twelve Apostles gives any indication as to thé number of grades in the Catechumenate, but it would appear that, before the end of the first century, there were two grades: those who were mere inquirers, called "Audientes ", and those who were actually receiving instruction, called " Competentes ". Tertullian (born about A. D. 160) speaks of these two classes, and says that only the latter were admitted to the sermons and the reading of the Sacred Scriptures, while the former were held under observation.

In the second century the Catechumenate usually lasted from two to three years, but for special reasons was sometimes reduced to as many months. During this time the Catechumen learned the fundamental truths of the Christian religion, but not until these had been fully assimilated and truly appreciated could he be trusted with the deeper mysteries of Faith. This practice was known as the Discipline of the Secret, and this

reservation was applied especially to the doctrines of the Holy Eucharist and the Holy Trinity. The Lord's Prayer too was jealously guarded from those who were not fully instructed, and, in St. Augustine's time, was taught eight days before Baptism. Great stress, however, was laid upon Tradition and the Apostles' Creed. From the beginning the orthodoxy of the Creed was carefully guarded, and the Creed itself was connected intimately with the rites of initiation into the Church. The Creed was not only a profession of faith, but was considered a password of orthodoxy, whereby the true Christian could be distinguished from the false and hostile pretender.

From the writings of St. Augustine [2] and from the Gelasian Sacramentary we can easily reconstruct the baptismal discipline of the early Church. There are survivals of these practices in the preparatory ceremonies of Baptism, as we have them to-day, and also traces of them in the Lenten Masses, especially in that of the Wednesday of the fourth week of Lent.

While the Catechumens were being prepared and instructed several assemblies were held, in which the candidates were presented and examined. These assemblies were called "Scrutinies", and, though few in the beginning, they numbered seven in the sixth century. To these Scrutinies the faithful were invited by the words of the bishop: "Be it known unto you, most beloved brethren, that the day of scrutiny, on which our elected ones are to be divinely restored, is imminent. Therefore, on the day following this ferial at the sixth hour let us meet with the usual devotion".

In the first Scrutiny those who desired to receive Baptism were enrolled, and, according to St. Augustine, became known as "Competentes". They were then signed on the forehead with the sign of the Cross and hands were imposed upon them. Of this ceremony St. Augustine writes: "He (the candidate) should be asked whether he believes what he has heard and is ready to observe it. If he answers in the affirmative, he should be solemnly signed and treated according to the custom of the Church" (de Cat. XXVI).

In the second Scrutiny the candidates were exorcised, usually by an exorcist, and then the bishop again signed them with the

[2] Sermons to the Competentes, 56-59.

sign of the Cross and laid hands on them. The exorcism, "Therefore, accursed evil spirit", used in the present rite of Baptism, probably belonged to this exorcism, and the words: "I beseech Thy eternal and most just Mercy", were recited during the laying on of hands.

The third Scrutiny was called the "Delivery of the Symbol", for on this occasion the Apostles' Creed was recited and briefly explained to the Catechumens. First there was a sermon by the bishop, who then announced: "Dearly beloved, who are soon to receive the Sacrament of Baptism, come forward and receive the Symbol of the evangelical Creed, inspired by Our Lord and delivered to us by the Apostles. With attentive minds, therefore, learn this Symbol, and as we have received, so we deliver unto you, not something corruptible, but something which you must write in your hearts." [3]

The use of the Symbol of the Creed is found as early as the Canons of Hippolytus (died A. D. 236), and the Catecheses of St. Cyril of Jerusalem (A. D. 315-386), and was so universal as to be of much earlier date. Rufinus in A. D. 400 declared that this Symbol is the joint work of the Twelve Apostles and that: "They for many just reasons decided that this rule of faith should be called the Symbol, that is, a token or password, by which Christians might recognize each other." [4]

It is interesting to note that the Symbol was not delivered in written form, but orally. This practice was universal, and explains the reason why so many of the early Fathers merely commented on it, but not one quotes it verbatim. St. Augustine urges Catechumens to learn it so "that you may know the Symbol, because it cannot be written." [5] And in another place he says: "In order that you may know the words of the Symbol, by no means must they be written, but by hearing you must learn them, and having learned them, you may not write them, but in your memory retain and cherish them." [6] Rufinus writes: "Therefore they (the Apostles) handed down these words of the Symbol, not to be written on tablets or parchments, but to be remembered in the hearts of those believing,

[3] Gelasian Sacramentary, 35.
[4] Migne, P. L. XXI. 337.
[5] Sermon 214.
[6] Sermon 212.

so that no one would learn these words by reading but from the tradition of the Apostles." [7]

This practice was introduced so that the Apostolic tradition might be maintained, whereby the Symbol was passed from mouth to mouth, and not by means of the written word. The Apostle of the Gentiles writes: "With the heart we believe unto justice, but with the mouth confession is made unto salvation" (Rom. 10: 10) and to Timothy he recommends: "And the things which thou hast heard from me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (II Tim. 2: 2). Hence St. Peter Chrysologus writes: "That our spirit may see and our memory preserve this token of our hope, this ordinance of our salvation, this symbol of life, without fear of poor paper corrupting this precious gift of God, without fear that some one might obscure this mystery of light or that an unworthy and profane stranger might know the secret of God." [8] The earliest known instance of the written Symbol is found in a letter addressed to Pope St. Siricius by the Council of Milan in A. D. 390.

In the Scrutinies held in Rome, and undoubtedly in those of other communities also, this profession of faith was made in two languages, Latin and Greek. The Bishop, turning to the Lector said: "In what language is Our Lord Jesus Christ to be confessed?" To which the Lector answered: "In Latin and in Greek". Then the celebrant, raising his voice, recited the Symbol first in Latin for those who understood this language, then in Greek for the others.

The recitation of the Symbol being finished, the Bishop directed another exhortation to the Catechumens, saying: "Therefore, dearly beloved, you have heard the Symbol of Christian faith, and now going, being instructed in it, without the change of a word". It is interesting to note that St. Augustine has left four sermons to the Catechumens and three on the delivery of the Symbol. After this Scrutiny, some cleric was appointed to instruct the Catechumens, usually a Lector or an Exorcist, although Rufinus mentions that "the Deacon is the teacher of the Symbol and of faith" (Apol.).

[7] Com. on the Sym. II.

[8] Sermon 59.

Another Scrutiny took place about the middle of Lent. In our present Mass of the Wednesday of the fourth week of Lent there is a lesson in addition to the usual Epistle. The former is taken from the Prophet Ezechiel (Chap. 36), while the latter is from the Prophet Isaias (Chap. 40). The Gospel is that of the healing of the man born blind (St. John 9). These two Epistles and the Gospel undoubtedly refer to the last and " great Scrutiny ", which took place on Holy Saturday. Since in early times there was no Mass on that day, this Scrutiny became a separate ceremony and took place probably some time in the afternoon. On this occasion the Bishop performed the Exorcism and the ceremony of the Ephpheta or opening of the ears. Then followed the anointing of the breast and back, the threefold renunciation of Satan, his works and his pomps, and finally the recitation of the Creed by the Catechumens themselves. For the latter reason this Scrutiny was called the " giving back of the Symbol ". During this ceremony the Catechumens were placed upon an elevated platform in full view of the assembled faithful.[9]

Regarding the renunciation of Satan, the Apostolic Constitutions give some interesting details. These Constitutions are a collection of eight books, dealing with the gradual growth and evolution of Christian worship and discipline during the first three centuries of the Church, and were probably written in the fourth century. In them the renunciation of Satan is given as follows: " Let therefore the candidate for Baptism declare thus his renunciation: I renounce Satan and his works and his pomps and his worship and his angels and his inventions and all things that are under him." [10] This renunciation was made by the Catechumen standing with his face toward the West, which symbolized sin and darkness, and stretching out his hand or even spitting, to denote his abhorrence of the devil. It was then customary for the Catechumen to pledge allegiance and obedience to Christ, and this promise was called by the Greeks " the giving of oneself to Christ ". St. Justin testifies that Baptism was administered to those only, who had previously made the promise that they would live in conformity to the Christian code of ethics. This pledge was: " I surrender myself

[9] St. Augustine, Conf. VIII.
[10] Book VII.

to Thee, O Christ, to be ruled by Thy precepts ", and was known as the " contract " or " vow ". Undoubtedly our own popular term of " Baptismal Vows " is derived from this practice. During this part of the ceremony the Catechumens stood facing the East, as toward the region of light and grace.

The next step was Baptism, which was called " the door of the Church ", and in primitive times was administered on Easter Sunday morning. At the beginning of the second century, however, the actual baptismal ceremony was transferred to Holy Saturday and became a part of the Scrutiny held on that day. Later on Baptism was administered also on the Saturday before Pentecost, and in the Eastern Church on the feast of the Epiphany.

The Sacrament of Baptism was conferred with natural water, flowing over or touching the head and the body of the Catechumen, while at the same time the formula was repeated: " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost ". These words are taken from the Gospel of St. Matthew (Chap. 28), and are the form given by Christ to His Apostles,—as far at least as there is question of the invocation of the separate Persons of the Holy Trinity and the expression of the nature of the action performed. There has been some controversy as to whether Baptism in the name of Christ only was ever held valid. Certain texts of the Acts of the Apostles have given rise to this difficulty. St. Paul commanded some Ephesians to be baptized: " in the name of the Lord Jesus " (Acts 19), and St. Peter ordered others to be baptized: " in the name of the Lord Jesus Christ " (Acts 10). Those who were converted by St. Philip were baptized: " in the name of Jesus Christ " (Acts 8), and finally there are the words of St. Peter: " Be baptized every one of you in the name of Jesus Christ, for the remission of your sins " (Acts 2). Omitting, for the sake of brevity, the opinions of various theologians, the most probable explanation seems to be that the term " in the name of Jesus Christ ", either refers to the Baptism in the faith taught by Christ, or is used to distinguish Christian Baptism from that of St. John, the Precursor. It seems scarcely probable that the Apostles, so soon after having received the command to baptize in the name of the Holy Trinity, would substitute another formula. In fact certain words of St. Paul indicate the contrary, for when some Christians of Ephesus declared that

they had never heard of the Holy Ghost St. Paul asks: " In whom then were you baptized? " (Acts 19).

In the administration of Baptism, water was used to signify the cleansing effect of the Sacrament. When Our Lord said: " Unless a man be born again of water and the Holy Ghost, he shall not enter into the kingdom of heaven " (St. John 3: 5), He meant natural water, and the Apostles so understood these words, for they baptized with natural water (Acts 3: 36) and tradition confirms its use. Tertullian begins his treatise on Baptism with these words: " The happy Sacrament of Water ", and St. Justin, describing the ceremony, writes: " Then they are led by us to where there is water . . . and then they are laved in the water ".[11] Where there was an abudance of water, as for instance, the ocean, a stream or pool, the Catechumen was immersed three times in the water in honor of the Three Divine Persons. This rite, however, could not be used on all occasions, for sometimes there was a lack of water, or the Catechumen was sick or in prison awaiting martyrdom, or there was a large number to be baptized. Hence two other rites came into use, namely, aspersion and infusion, and the Church has always held that all three forms are valid, because all three fulfil the requisite signification of baptismal laving. The most ancient form is undoubtedly that of immersion, and St. Paul, in several of his Epistles (Ephesians 5: 26; Romans 6: 4; Titus 3: 5) speaks of Baptism as a bath.

In Apostolic times Baptism was usually conferred at the seaside, or in streams or pools of water, and Tertullian speaks of St. Peter having baptized in the Tiber (Bapt. IV). Indoor Baptism, however, for the sake of privacy and solemnity, gradually became the rule, and reverence for the water, which in the course of time received a special consecration, led to the introduction of a special basin or font for the baptismal ceremony. In the East these fonts took the form of a pool, large and deep enough to permit total immersion. The oldest Western fonts are found in the Catacombs of Rome, where they are hewn in the tufa of the baptismal chapels. In the Cemetery of Pontianus there is a shallow basin in the floor of the baptistery and from this basin still wells up the water as it did in the early

[11] Apol. I.

days of Roman Christianity (Marucchi). In the Catacomb of St. Felicitas is another example of the ancient font, while in 1901 there was found in the Catacomb of St. Priscilla a baptismal font of such great antiquity, that we may easily picture the immediate successors of the Apostles using it to baptize their neophytes. This type of font is also depicted in paintings of early Christian art. In nearly every instance it is a shallow basin, in which the Catechumen stood with feet immersed, while water was poured on him from a vessel held by the baptizing bishop.

While most of the early converts to Christianity were adults, still there must have been a proportionate number of children and infants, and that these latter were baptized, when presented by their parents or sponsors, follows from the constant teaching of the Church on the necessity of Baptism for both adults and children. From certain phrases in the Acts of the Apostles we may conclude that infants were baptized, for we read: "She was baptized and her household" (Acts 16: 15); "Himself was baptized and all his house immediately" (Acts 16: 33); "I baptized the household of Stephanus" (I Cor. 1: 16). The ancients included under the term "household" not only the immediate family but also dependents and slaves, and undoubtedly in these groups were many children and infants. On this subject St. Irenaeus [12] and St. Justin [13] speak clearly and Origen writes in the same strain: "The Church received from the Apostles the tradition of giving Baptism to infants" (on Ep. to Rom. 6). St. Augustine says of infant Baptism: "This the Church always had, always held; this she received from the faith of our ancestors, and this she perseveringly guards even unto the end".[14] "From Baptism and from grace", writes St. Cyprian to Fidus, "must not be kept the infant who, because recently born, has committed no sin, except, inasmuch as it was born carnally from Adam, it has contracted the contagion of the ancient death in its first nativity; and it comes to receive the remission of sins more easily on this very account that not its own, but another's sins are forgiven it." In this same letter St. Cyprian declares that the Council of Carthage, held

[12] Adv. Haer. II. 22.
[13] Apol. I. 15.
[14] Sermon XI.

in A. D. 253, condemned the opinion that the Baptism of infants should be delayed until the eighth day after birth.

The ordinary minister of solemn Baptism was, first, the Bishop and then the Priest; Bishops because they are the successors of the Apostles to whom Christ said: " Teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost " (St. Matth. 28: 19), and Priests, because by their Office and Sacred Orders they are the pastors of souls and the administrators of the Sacraments. In the early days of the Church, Baptism was usually conferred by the Bishop, and a Priest never administered it in the presence of a Bishop unless commanded to do so. St. Ignatius laid great stress on this point, for in his letter to the Smyrnians he wrote: " It is not lawful to baptize or to celebrate the Agape without the Bishop " (Chap. 8). Tertullian writes: " The right to confer Baptism belongs to the chief Priest, who is the Bishop, then to the Priests and Deacons, but not without the authority of the Bishop " (Bapt. 17), and St. Jerome declares: " Without chrism and the command of the Bishop, neither Priest nor Deacon has the right to confer Baptism ".[15] From these words it is evident that Deacons sometimes did administer this Sacrament, but only by delegation of the Bishop. It is true that in the ordination of a Deacon the Bishop says to him: " It behooves a Deacon to minister at the altar, to baptize and to preach ". Deacons are, however, only the extraordinary ministers of solemn Baptism, and this because by their office they are assistants to the priestly order, but without episcopal delegation they cannot confer this Sacrament. In the Acts of the Apostles (Chap. 8) we read of Philip, the Deacon, conferring Baptism, but undoubtedly with the delegation of the Apostles. St. Isidore of Seville, discussing this subject, writes: " It is plain that Baptism is to be conferred by Priests and Bishops only, and it is not lawful even for Deacons to administer it without the permission of the Bishop ".[16]

Nevertheless, from the very beginning of the Church it was held lawful for any person whomsoever to baptize in the case of necessity, providing, of course, that the essential conditions were observed. Tertullian says: " Baptism, by God's consent, can be

[15] Ctr. Lucif. IX.
[16] De Ecc. Off. II. 25.

given by all ",[17] and in another place he writes: " He will be guilty of the loss of a soul, if he neglects to confer what he freely can ".[18] St. Jerome confirms this testimony by saying: " In case of necessity, we know that it is always allowable for a layman to baptize, for as a person receives, so may he give ".[19]

As in the baptismal ceremony of to-day, sponsors present the candidate, and, in the case of infants, make the profession of faith and the renunciation of Satan in the name of the child, so in the primitive Church, sponsors performed a similar office. Tertullian, St. Basil, and St. Augustine testify to the antiquity of this custom. Such persons were called, sometimes " Offerentes ", because they offered the Catechumens to the Church as a new member; at other times, " Susceptores ", because they received the newly baptized person from the hands of the Bishop and continued the catechumenal instruction by admonition and good example.

When the ceremony of Baptism had been completed, and before the Bishop dismissed the assembled Christians, a white robe was placed upon the newly baptized persons to designate the purity with which their souls were clothed. This white robe was worn during the eight days following Baptism, and since in the primitive Church Baptism was conferred on Easter Sunday, the following Sunday became known as the Sunday " in albis ", or the Sunday of laying off the white robes of the baptismal ceremony.

Those acquainted with the present ceremonies of Baptism will recognize among them these rites, which are as ancient as the Church herself. The writings of the early Fathers and the ancient liturgies prove that most of them have come down from Apostolic times. True, minor details have been added, and the Scrutinies omitted, but the ceremonies of the latter, for the most part, have been retained and combined to make one of the most impressive and symbolic rites of the Church. This symbolism is beautifully described by Tertullian, who writes: " The flesh indeed is washed in order that the soul may be cleansed; the flesh is anointed that the soul may be consecrated; the flesh is signed (with the sign of the cross) that the soul may

[17] Bapt. XVII.
[18] Bapt. VII.
[19] Ctr. Lucif. IX.

be fortified; the flesh is shadowed with the imposition of hands that the soul may be illuminated by the spirit ".[20] Tertullian thus succinctly sums up the mysterious effects of divine grace which this Sacrament produces in the soul of the Christian.

The Gospel of St. John (Chaps. 3 and 4) relates that Christ conferred Baptism, at least by the hands of His Apostles, and an old tradition, mentioned by Nicephorus [21] and St. Clement of Alexandria,[22] tells us that Christ baptized St. Peter, and that the latter baptized Andrew, James and John, and these the other Apostles. Through the Apostles, then, and their successors this Sacrament has been faithfully transmitted to us, and it is evident that from the moment when the sponsors ask for faith, down through the laying on of hands, the exorcisms, the profession of faith, the anointing with holy oil, the pouring of the water and the utterance of the life-giving formula, to the investiture of the new Christian with the white garment of innocence, the baptismal ceremony carries us back to the days of the Catacombs, and is a strong argument for the antiquity of the practices and doctrines of the Church. With truth, therefore, Cardinal Newman could write: " No other form of Christianity, but the present Catholic communion has a pretense to resemble, even in the faintest shadow, the Christianity of antiquity ".[23]

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[20] On the Resurrection 292.
[21] Hist. Ecc. II. 3.
[22] Strom. III.
[23] *Diff. of Anglicans*, 393.

WAS THIS ADVERTISEMENT INDECENT?

PETER is a member of a fraternal and insurance organization which is composed of Catholics and which publishes for the use of the members a monthly magazine. The editor, the business manager and all of the official control of the magazine are Catholic. The magazine has a very large mailing list. Peter is shocked to find spread over the entire rear cover of one issue, the picture of an almost naked woman, with her sensuous charms artistically and emphatically alluring. The picture was to advertise a well-known brand of cigarettes. Peter considered that the display of such a picture, under any circumstances, was likely to produce a sex incitement in the beholder, especially in young men. He felt quite sure that a magazine conducted by Catholics, paid for by Catholics, placed in the hands of the men of his organization, in which there are hundreds of thousands of young men, and seen by other members of their families, was guilty of great wrong in carrying such a picture and was sure to do grave injury to purity. He accused the perpetrators of being guilty of scandal, in the sense of inducing others to the commission of the sin of impurity and of coöperating in the sin of others.

The editor of the magazine, John, answered his letter by saying that the matter was for the business manager, William, to decide. John claimed that he had nothing to do with it. William expressed great astonishment that any objection should be made and assured Peter that the magazine was governed by a strict censorship and had the approval of the entire hierarchy of the Church. He stressed the fact that to build up the magazine, they had to accept advertising that would pay and that in time they hoped to become rich enough to dictate the kind of advertising that they would accept. Until then, however, William seemed to feel justified in making finance the final and sole judge of the type of advertising that his magazine should accept. Peter appealed to William's superior in the organization, one Francis, who upheld William in every respect, refused to exercise any authority to restrain him and declared their magazine to be adhering strictly to Catholic standards.

Peter then wrote to his diocesan paper. The editor, George, replied very favorably, at first. Then, George thought that he

should write to the source and so he communicated with William. After having heard from William, George changed his mind and said that the matter should be left in the hands of William. Peter did not think that William would take a proper view of the matter, since it might hurt his pocket-book to do so, and he urged George to do something for the upholding of the Catholic doctrine on the virtue of purity, the sin of coöperation in evil and that of scandal, in the sense of inducing others to sin, to offset the bad effects of the display of the lascivious picture by the magazine. George replied that he was advised by priests not to do so. He said that when he consulted the priests they gave him the following reasons: Fr. A. said: " The matter is not worth bothering with." Fr. B. said: " You see the same styles every day at our beaches among Catholic girls." Fr. C. said that he considered " the attire at the Emerald Ball, which was given for the orphans of the diocese, more suggestive ".

Peter is scrupulous about continuing his membership in the organization and thereby giving his financial support to the offending magazine. What is he to do? As a Catholic, is William allowed to accept an advertisement, displaying a lewd woman, to mail it to the large membership of the organization and to risk the harm that it can do to the virtue of purity, to build up the financial side of his organization?

What are the obligations of Francis in the matter?

What was George required to do?

What of the reasons given by Frs. A., B., and C., as a criterion for deciding whether or not a magazine published by Catholics and read by Catholics, violated the laws of morality by publishing the picture of a scantily clad woman and broadcasting it among Catholics?

This " casus " is presented to the readers of the REVIEW just as it was submitted to the REVIEW, with the sole change of about two words, such change being introduced lest otherwise the identity of the magazine in question be too clearly (and unnecessarily) indicated.

For the convenience of the reader a list of the " dramatis personae " is here appended:

Peter: complainant against the magazine.

John: editor of the magazine.

William: business manager of the magazine.
Francis: William's " superior in the organization ".
George: editor of the diocesan paper.
Frs. A., B., and C.: priests consulted by George.

The Facts.

Analyzing the *casus*, we find ourselves in possession of certain objective facts. 1. An advertisement containing a representation of a woman appeared in a certain issue of a widely circulated Catholic magazine. This is the central point around which revolve all the other facts in the case, whether objective or subjective. 2. Peter, a member of the organization sponsoring the magazine, is shocked by the picture and accordingly protests to the editor, to the business manager and to their " superior in the organization ". Not satisfied with the answers he receives from the officials of the magazine or of the organization, he appeals to his diocesan paper, again without receiving a reply that satisfies him, because the editor, George, in turn appeals to three priests who fail to look at the matter as Peter does. 3. The officials defend themselves against the protestation or accusation of Peter by the pleas (a), of no responsibility (John), (b), of astonishment that any objection should be made, and of censorship and approval of the magazine by the hierarchy, and of business expediency (William); and (c), of strict adherence to Catholic standards (Francis). 4. George, the editor of the diocesan magazine, who would appear not to be a priest, refrains from " conducting a campaign " in the matter on the advice of three priests. 5. The priests who advise George base themselves on the claim that the matter is a trifling one or that the style of dress that offends Peter is one that is sanctioned by usage even among Catholics.

To the foregoing must be added certain other facts which, because they are really opinions, should rather be designated as subjective facts. In listing these we evidently must admit, in the absence of proof to the contrary, that all parties are sincere in their beliefs. 1. Peter believes that William stresses the fact that the magazine had to accept advertising that would pay, and that William seems to feel justified in making finance the sole judge of the type of advertising that his magazine should accept; that, in a word, William would not take a proper view of the

matter since it might hurt his pocket-book to do so. 2. Peter considers that the picture in question depicts an almost naked woman, lewd, lascivious, sensuously alluring, calculated to produce sex excitement in the beholder, and sure to do grave injury to purity. Hence he holds the management of the magazine guilty of grave wrong, of scandal, and of coöperating in the sin of others. 3. Fathers A., B., and C. believe that the picture is not lewd, lascivious or dangerous to the purity of youth.

Granting Peter's good faith in his campaign against the magazine for printing the advertisement in question, he must be held as not actuated by any ulterior motive, such as some other general grievance against the organization which he would be seeking to gratify on a present pretext. We must accept without qualification the statement of the *casus* that Peter considers the picture lewd, lascivious and dangerous to morals. On the other hand we evidently must also accept the statements of William and Francis that they see nothing objectionable in the advertisement and that they consider the magazine as adhering strictly to Catholic standards. In other words, if William seems to Peter to stress the financial side, it yet may remain true, taking the facts as the *casus* presents them, that business expediency is advanced only as a sort of covering, secondary " alibi " after the assertion, in good faith, that the officials see nothing offensive in the advertisement. Further, we must also take for granted the good faith of the three priests, Fathers A., B., and C. when they go on record against Peter's opinion.

The case has now resolved itself for the moment into the question of whose judgment of the picture is correct. Further consideration of the case must await a temporary, working settlement of this question. Is the picture really lewd, lascivious and dangerous to purity as Peter contends, or is it harmless and commonplace, as the three priests equivalently state, to leave out of consideration the views of William who, of course, might really be biassed by financial considerations. To arrive at such a working settlement of the question we can but turn to the " common estimation " of persons not cognizant of the issue and uninterested directly in the matter.

For the present purpose a copy of the picture was procured and submitted successively to eight priests. All agreed substantially with the views of Fathers A., B., and C. It was further submitted to a group of young men, together with a questionnaire so arranged as to conceal from the investigator the identity of the source of individual answers. The verdict of the young men may be summed up by the statement that ninety-five per cent answered that " an ordinary glance at or consideration of this, or of a similar, picture would cause me no bad thoughts."

It must be concluded, therefore, that in the common estimation the picture is not lewd, lascivious and dangerous to the young, in the ordinary acceptation of those terms. Peter appears to stand practically alone in his view of it. Hence, as we turn to a consideration of certain theological principles we do so with the premises somewhat changed from their actual presentation in the *casus.*

The question now is: What is Peter to do, what is to be said of the actions of the officials, and of the three priests, with regard to this picture which Peter considers lewd and dangerous to the young and which the vast majority of others consulted do not so consider?

Before proceeding, a brief description of the picture will be given that the reader may be in some position to judge for himself of the points at issue. The picture is of a young woman dressed in a bathing suit, seated apparently on the sands, back to the beholder, head turned over right shoulder to glance at beholder, right arm bare, left arm not shown, any part of the breast that would otherwise show concealed by the right arm, the back bare down about to the hips because of a very low-cut backless bathing suit without a cross strap. The lower part of the exposure constitutes, as it were, one end of an oval, and a representation of a package of the cigarettes that are advertised obscures or cuts off the view of the lower left side of the exposure. The make-up of the advertisement cuts off the figure practically at the hips so that the rest of the body, from the hips down, is not shown at all.

Principles.

Several principles suggest themselves for consideration — scandal, coöperation, display of feminine charms, the ethics of advertising. As the *casus* is put, all others will be found to be subsidiary to the one question of what constitutes scandal in the display of the female body. It may be premised that what may be said of the living body may be applied to a picture of the same.

Before turning to the theologians it is not irrelevant to remark the extremes which in practice can be observed in this matter. For example, the women of the Yahgans, a primitive tribe that inhabits the tip of South America, are beautiful and well formed by every standard of our race. The ordinary sole dress of these women consists of a " fig leaf " and a small string to which it is attached. Yet these women are by all accounts undeniably remarkably modest and chaste, as the men also. The photographers who allegedly in the interest of science have at various times sought to persuade the women to lay aside their garb, while their picture should be taken, have always met with indignant refusal. The formerly traditional Turkish veil, on the other hand, presents the opposite extreme wherein the woman who would expose her nose to the public gaze would be guilty of a grave breach of decorum and modesty, not to say of chastity. Again our own standards are such that a man who would venture to micturate against the side of a building at, let us say, the corner of Fifth Avenue and Forty-second Street, New York, would at least be liable to arrest on the charge of indecent exposure. Such a performance is, in fact, unthinkable to our mind. In more than one European city, on the contrary, such an act, even at the busiest corner of the city, is so commonplace that no notice is taken of it even when there is superadded the circumstance that his female companion loyally protects the man from the rain with her umbrella during the operation.

In this matter of exposure of the body not only do customs differ in different places, but in a given place customs change and, because there is no question of something that is *in se* evil, what is frowned on to-day as out of place, as wrong, even as gravely sinful, may to-morrow be the accepted custom to which no stigma whatever is attached. True, those who are respon-

sible for the change may be guilty of sin, yet it must be admitted that at least theoretically the institution of the change may be by such slow and almost imperceptible gradations that no serious guilt at all may be attached to it. Not so many years ago, so few indeed that most readers of the REVIEW can remember the time, a woman who would publicly expose her ankle would be considered unconventional, daring, bold, and even wanton, while the act certainly was in many cases scandalous to the male looker-on. Needless to say, in those days it was practically unthinkable and unheard-of that a woman who valued her reputation should publicly expose her leg above the ankle. A gradual change popularized the short skirt, and, it is at least to be hoped, inured the eye and the mind of the sated male to what formerly all ideas of modesty and decency would have rigorously banned from the home and the street alike. So with the bathing suit. In the era of the concealment of the ankle a woman garbed in the swimming costume of the time unquestionably was more voluminously dressed and more efficaciously veiled her physical charms than is the case with the average woman dressed for home or street to-day. The evolution of the bathing suit has kept pace with, not to say outstripped, that of the social costume of woman.

Not only does custom establish different standards among different peoples, and permit variations and evolutions among the one people, in this matter of exposure, but it goes further and decrees that a usage which it may permit or sanction, or even command, is not only fashionable but harmless as well in a given set of circumstances, but becomes scandalous, salacious and provocative of sex excitement among the beholders when the circumstances are so changed that the nature of the act itself is, as it were, also changed. Thus the artistic dancer in the opera or in the legitimate drama who whirls her body about in the action of the dance until the draping folds of her costume extend in a horizontal plane about her waist, thus exposing to the eyes of the audience her legs and the intimacies of the garments that immediately clothe them, does not, in the common estimation, commit an unchaste or provocative act. And surely it must be posited that the ordinary male member of the audience is not moved to lustful thoughts by such a scene.

Change the circumstances but slightly and the common estimation radically revises its judgment. Add but a few slight physical movements of the body as on the burlesque stage or in the presentation of many moving picture productions and the dance becomes indecent and provocative. Or let a young woman suddenly pirouette on the sidewalk before an ordinary city crowd and her rendition of the artistic dance would rightly be considered as highly scandalous. So custom will permit or command in the ball-room or at the formal dinner, for example, a degree of decolletage that, while it is there considered harmless to the male companions, would be deemed scandalous and sinfully provocative for ordinary street wear. Again, the backless gown causes little, not to say no, comment when worn under such circumstances that it is a normal form of attire, while on the street it would almost immediately attract a more or less ribald crowd. Finally, the backless bathing suit has become an accepted form of beach attire and when worn in its proper milieu admittedly causes neither sensation nor sensations.

Now while custom hedges about with certain restrictions the actual living exposure of the female body which it *de facto* sanctions, it is more liberal in its attitude toward the pictorial representation of such exposure. It is not within the province of the treatment of this *casus* to moralize upon the situation. The fact is simply undeniable that the popular magazines, and especially the Sunday rotogravures (and reference is not to the openly pornographic ones), have popularized the presentation to the public of pictures of the artistic dancer in her " whirling dervish " act, of the society matron in her decolleté gown, of the mannequin or the model in the backless " creation " of some modiste, or of the so-called bathing beauty in her more scanty attire. Custom simply has so sanctioned this that to-day it is practically impossible to peruse the ordinary newspaper or popular magazine with any guarantee that the reader will not be confronted with some such representation. The proposition must, therefore, be advanced that the ordinary male reader has become so accustomed to such sights that only a morbidly prolonged lingering on such a picture with a more or less deliberate willing of the evil consequence has power to move him to grievous sin. Unless we accept this foregoing proposition we must be ready to admit the hopeless alternative that the con-

ditions of modern society have made it impossible for the ordinary male to lead a decent life. It is not rash to say that common pastoral experience rejects this pessimistic alternative. Surely, an unfortunate individual will occasionally be found for whom even a casual glance at such pictures is dangerous. More often, too, others will find them a stumbling-block because of failure to observe our Saviour's warning to " watch and pray ". Yet in the final analysis the director of souls must hold to it that God's grace will suffice for the man who must live in modern society of which this pictorial lack of reserve is *de facto* a more or less integral part.

The principle, at once psychological and theological, at the base of such a conclusion is the simple dictum, " assueta minus excitant ". First let us recall that the theologians distinguish the parts of the body according to their tendency to cause sexual reaction. The common distinction is from the objective viewpoint into " honestae, minus honestae, et inhonestae ". The more correct basis of distinction is the subjective. No part of the body can truly be called of itself " inhonesta ". But some parts of the body do more immediately and certainly tend to arouse sexual feeling than do others. Hence the distinction, with respect to sight and touch, into " ex se non incitantes, aliqualiter excitantes, ex se incitantes ". Noldin, who uses this division, lists the " dorsum " in the second category together with the leg and the breast. The nude female breast, with respect to the male, he places in the third category together with the genitals and those parts of the body adjacent thereto.

It is precisely with respect to the partially nude female breast that St. Alphonsus applies the dictum " assueta minus excitant " in discussing the question of possible scandal on the part of the woman who obeys the dictates of fashion in such matters. *Mutatis mutandis,* we surely may *a fortiori* apply his remarks to the exposure of the back, merely a " pars aliqualiter excitans ", by the wearer of a backless gown or bathing suit.

St. Alphonsus, in an article entitled "*An et quando scandalum passivum permitti possit. An ob illud vitandum aliquid omitti debeat,*" treating the question "*An peccent graviter mulieres pectus ostendentes,*" writes as follows:

The question is put whether women sin gravely by exposing their breasts (*ubera*) for the purpose of personal adornment (or: by wearing such apparel that their breasts are exposed). Natalis Alexander and Roncaglia vehemently inveigh against such a custom, declaring that it is *per se* a mortal sin, inasmuch as it is the cause of grave scandal to others, and this, they say, is proved from the holy fathers, who sternly rebuke such a custom.

When I fulfilled the office of preacher I also resolutely sought to censure this baneful usage; but when I here adopt the rôle of a writer on moral science I must perforce state what I feel to be the truth and what I have learned from the doctors. I do not deny, first, that the women who may anywhere introduce this usage are assuredly guilty of grave sin. Nor do I deny, secondly, that the exposure of the breast can extend to such a degree that, *per se*, it cannot be deemed free from grave scandal, as something strongly inciting to lewdness, as Sporer pertinently remarks. I do lay down for certain, thirdly, if the exposure do not extend to such excessive limits, and if the usage be already adopted in a given place, that women should so conduct themselves is indeed to be frowned upon yet not at all to be condemned as a mortal sin. Such is the common teaching of Navarrus, Cajetan, Lessius, Laymann, Bona, the Salmanticenses and very many others.

Navarrus speaks as follows: Neither do women sin mortally when, without any mortally sinful intention, they expose their naked breasts for the purpose of appearing more beautiful; for this is forbidden by no natural law either divine or human, at least under any grave obligation.

Cajetan says the same thing: In some places women expose the naked breast, which, as being according to the custom of their country, is not of itself a mortal sin.

Lessius also teaches the same: It can be a mortal sin if the private parts are not sufficiently covered; not so with the exposure of the breast, as Cajetan, Fumo, Navarrus teach; for neither nature nor modesty absolutely demands that that part be covered. Nevertheless it is a grave sin to introduce such a custom.

St. Alphonsus then cites a number of authors who hold to this opinion and who give as their reason the fact that " the breast is not a part strongly inciting to lasciviousness ". He then proceeds to quote St. Thomas to the effect that custom excuses " even though such a custom is not praiseworthy ".

Roncaglia rejects this reasoning and asks whether " any custom can establish a right to that which by its very nature furnishes to others a grave occasion of sinning ". St. Alphonsus

answers the objection: " He (Roncaglia) has no foundation for the rejection of this reasoning, for it is clear that a usage of acting thus does not indeed establish a right that is contrary to the natural law, but greatly lessens the force of concupiscence; for where there is no such custom those women who expose their arms, or their legs below the knee, will give greater scandal than they who expose the breast (providing the exposure be within measure) where such a custom is in vogue, for familiarity causes men to be less moved to concupiscence by such a sight, as experience teaches."

Finally St. Alphonsus cites St. Antoninus, who inclines rather to the stricter views of Roncaglia: " Nevertheless he adds: Yet if a woman beautify herself according to what is suited to her state in life and in conformity with the usage of her country, and if there be in this not much excess, if those who cast their eyes on her are moved to lust after her there will be there an occasion accepted rather than given; wherefore it will not be imputed to the woman as a mortal sin but solely to him who falls. However, there can be such excess that there will be also occasion given."

So far St. Alphonsus has been discussing the exposure of the living body. He inclines to even more liberal views when he passes to the subject of pictures. Having first condemned lewd stage productions, he says: " Likewise are they guilty of grave sin who produce or publicly exhibit lewd pictures—that is to say, with the private parts exposed or draped with a flimsy veil. . . . Not so if, while the other parts are exposed, the private parts are covered." [1]

Conclusions.

From all that precedes, especially the final words of St. Alphonsus regarding pictures, it seems clear that the picture cited in this *casus* cannot properly *per se* be designated as that of " an almost naked woman " (for such a phrase surely leads the reader to believe that reference is to the full-length figure of a woman and with much more than the back exposed), nor as " lewd, lascivious, sensuously alluring, calculated to produce sex excitement in the beholder, and sure to do grave injury to purity ".

[1] Vide *Theologia Moralis S. Alphonsi M. de Ligorio*, Vol. I, ed. 1875, pp. 249, 250, 251, Lib. II. Tract. III, De Praeceptis Charitatis erga Proximum, NN. 55, 56.

Because the *casus* bases itself upon Peter's personal opinion of the picture it is guilty of the logical fallacy of begging the question. Peter is set up as at once complainant, witness for the prosecution, and judge. As put, the *casus* naturally admits of no discussion and of only one answer—namely, that a Catholic magazine is not allowed to publish a lewd, etc. picture for the purpose of financial gain or for any other purpose. Actually, however, because of the fallacy in the *casus* no reasonable answer at all can be given to it as it stands. The *casus* should not have definitively classified the picture according to Peter's views. It should rather have stated Peter's reaction, as it did. But then the *casus* should have unfolded itself in such fashion that the key questions should have been formulated somewhat as follows:

1. Peter is scrupulous about continuing his membership in the organization and thereby giving his financial support to the offending magazine. What is he to do? (As originally worded.)

2. As a Catholic is William allowed to accept an advertisement *displaying this particular picture*, to mail it to the large membership of the organization and to risk the harm that it can do to the virtue of purity? (The final question " to build up the financial side of his organization " is here omitted for the reasons advanced in the opening analysis of the *casus*.)

3. What are the obligations of Francis in the matter?

4. What was George required to do?

5. What of the reasons given by Frs. A., B., and C. as a criterion for deciding whether or not a magazine published by Catholics and read by Catholics violated the laws of morality by publishing *this particular picture* and broadcasting it among Catholics?

Prefacing first the remark that further consideration of the questions of coöperation, of the ethics of advertising or of scandal is not here necessary, it may be stated that the answers are now self-evident:

1. (a) Peter may with clear conscience retain his membership in the organization.

(b) What is he to do? If this question refers to the preceding it is already answered. If it refers to his attitude regarding the picture or other similar pictures, the answer is that evidently

Peter should not retain the picture in his possession if it is an occasion of sin to him, nor allow it to be seen by others who he has reason to believe will be led into sin by it.

(c) Possibly, too, in this connexion, while retaining his original opinion of the picture, Peter may profitably examine the Catholic doctrine on rash judgment to see if it has anything to suggest to him as to his questioning of the good faith of those who differed from him.

2. As a Catholic, William is allowed (a) to accept an advertisement displaying this particular picture, (b) to mail it to the large membership of the organization, and (c) to risk the harm that it can do to the virtue of purity. The reason for this is that whatever sins may occur will be " scandalum acceptum " and not " scandalum datum ".

3. With regard to this particular picture Francis has no particular obligations. As chief executive of the organization he is quite within his rights and in conformity with the ordinary procedure in such matters to leave to subordinates the actual carrying out of details that come within their province. Naturally Francis is under the general obligation of seeing to it that his organization conform to the accepted Catholic standards, but in this particular case he holds that it is doing so and there is no reason to question his good faith.

4. George evidently fulfilled any obligation or quasi-obligation in the matter when he sought and followed the advice of three priests.

5. The reasons adduced by Frs. A., B., and C. in deciding whether or not the magazine violated the laws of morality by publishing the particular picture in question are substantially the same as those on which St. Alphonsus bases himself in exculpating acts of a far more serious nature.

In conclusion it is well to recall the distinction between the preacher and the casuist. The preacher can declaim against customs which the casuist must allow, though he in the rôle of preacher, after the example of St. Alphonsus, might feel called to use his influence against them. Yet in this matter, so far as the individual is concerned, much depends on the power to adjust oneself to changing conditions. Many an American Catholic is, I think, quite shocked to behold the little naked

cherubs that serve as posts to hold up the communion-rail in some continental churches. They brazenly face the congregation and unblushingly present to the worshipers incontrovertible evidence of their masculinity. As the American tourist must learn to accustom himself to such things, so it is well that he should strive to cultivate at home a passive attitude toward the practices which a modern paganism sponsors, which people whom Peter, I am sure, would be willing to designate as " otherwise decent " accept, and which he cannot hope to change,— so long, that is, as these practices do not overstep the limits pointed out by St. Alphonsus.

The *casus* suggests for discussion many other points that belong to the general subject of the ethics of advertising. It has already been explained why these points are not here threshed out. The young men mentioned above agreed almost unanimously that the picture under discussion was in bad taste in a Catholic magazine. In other words, they recognized the existence of an ideal. What Catholic advertisers can do to be true to the ideals of their religion, as distinct from and beyond the question of merely avoiding what is downright scandalous, what ideals they should adopt to guide them, how they can perhaps by coöperation and by some central control board enforce them, how they can when selling advertising space bring the advertiser to look upon it as a favor to be allowed to buy space in a Catholic periodical, — these, unfortunately, were barred from discussion by the exigencies and limits of the present *casus*. Unfortunately, too, they constitute a topic about which the moral theologian has very little to say. Perhaps it is not too much to hope that an adequate treatment of this modern problem may be forthcoming.

ORDINARIUS.

ENCYCLICAL LETTER

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

On Atheistic Communism

POPE PIUS XI

VENERABLE BRETHREN

HEALTH AND APOSTOLIC BENEDICTION

1.—The promise of a Redeemer brightens the first page of the history of mankind, and the confident hope aroused by this promise softened the keen regret for a paradise which had been lost. It was this hope that accompanied the human race on its weary journey, until in the fulness of time the expected Saviour came to begin a new universal civilization, the Christian civilization, far superior even to that which up to this time had been laboriously achieved by certain more privileged nations.

2.—Nevertheless, the struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

3.—This all too imminent danger, Venerable Brethren, as you have already surmised, is Bolshevistic and Atheistic Communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization.

I. Attitude of the Church Toward Communism.

previous condemnations.

4.—In the face of such a threat the Catholic Church could not, and does not, remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and special mission is to defend truth, justice and all those eternal values which Communism ignores or attacks. Ever since the days when groups of "intellectuals" were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly drew the attention of the world to the consequences of the de-Christianization of human society. With reference to Communism, Our venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the Syllabus directed against "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself." Later on, another of Our Predecessors, the immortal Leo XIII, in his Encylical *Quod apostolici muneris*, defined Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." With clear intuition he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philosophy which for centuries had sought to divorce science from the life of the Faith and of the Church.

acts of present pontificate

5.—During Our Pontificate We, too, have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly on the increase. In 1924, when Our relief-mission returned from the Soviet Union, We condemned Communism in a special Allocution which We addressed to the whole world. In Our Encyclicals *Miserentissimus Redemptor, Quadragesimo anno, Caritate Christi, Acerba animi, Dilectissima Nobis*, We raised a solemn protest against the persecutions unleashed in Russia, in Mexico, and now in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked a world-wide echo which is not yet spent.

In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth.

NEED OF ANOTHER SOLEMN PRONOUNCEMENT.

6.—To Our great satisfaction, Venerable Brethren, you have, by means of individual and even joint pastoral Letters, accurately transmitted and explained to the Faithful these admonitions. Yet despite Our frequent and paternal warnings, the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore, We believe it to be Our duty to raise Our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind. We wish this the more because Our words are now receiving sorry confirmation from the spectacle of the bitter fruits of subversive ideas, which We foresaw and foretold, and which are, in fact, mutiplying fearfully in the countries already stricken, or threatening every other country of the world.

7.—Hence, We wish to expose once more, in a brief synthesis, the principles of Atheistic Communism as they are manifested chiefly in Bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the Church, in order to inculcate anew, and with greater insistence, the means by which Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

II. Communism in Theory and Practice.

DOCTRINE.

False Ideal.

8.—The Communism of to-day, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours,

when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as, for instance, the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.

Marxist Evolutionary Materialism.

9.—The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of Bolshevism claim to possess the only genuine interpretation. According to this doctrine, there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves toward the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world toward its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle, with its consequent violent hate and destruction, takes on the aspect of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

Man and the Family Under Communism.

10.—Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their

possession would give one man power over another. Precisely on this score, all forms of private property must be eradicated, for they are at the origin of all economic enslavement.

11.—Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emanicipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust, instead, into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity.

Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

Communist Society.

12.—What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would " give according to his powers " and would " receive according to his needs." Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills. In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a " humanity without God."

13.—When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence, and will " wither away." However, until that happy consummation is realized, the State and the powers of the State furnish Communism with the most efficacious and most extensive means for the achievement of its goal.

14.—Such, Venerable Brethren, is the new gospel which Bolshevistic and Atheistic Communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality.

SPREAD OF COMMUNISM EXPLAINED.

Alluring Promises.

15.—How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority, instead, succumb to its deception, skilfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working-classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objectives entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. And, as every error contains its element of truth, the partial truths to which we have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity of Communistic principles and tactics. Thus the Communist ideal wins over many of the better-minded members of the community. These, in turn, become the apostles of the movement among the younger intelligentsia, who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonisms and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities, where they bolster up the principles of their doctrine with pseudo-scientific arguments.

Liberalism Prepares the Way.

16.—If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by Liberal economics. Even on Sundays and holy-days, labor-shifts were given no time to attend to their essential religious duties. No one thought of building churches within convenient distance of factories, nor of facilitating the work

of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent de-Christianized.

Shrewd and Widespread Propaganda.

17.—There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common centre. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theatre and radio, of schools, and even universities. Little by little it penetrates into all classes of the people, and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts.

Silence of the Press.

18.—A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic Press of the world. We say conspiracy, because it is otherwise impossible to explain how a Press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico, and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to short-sighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

SAD CONSEQUENCES.

Russia and Mexico.

19.—Meanwhile, the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power—and here We are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

Horrors of Communism in Spain.

20.—Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated, even though intimately linked with the rarest monuments of art and science! The fury of Communism has not confined itself to the indiscriminate slaughter of bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working-classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offence than the fact that they are good Christians, or at least, opposed to Atheistic Communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening to-day in Spain may perhaps be repeated to-morrow in other civilized countries.

Logical Result of System.

21.—Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates—more than it should!—certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

Struggle against all that is Divine.

22.—This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and " all that is called God." Communism is by its nature anti-religious. It considers religion as " the opiate of the people," because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a Soviet paradise which is of this world.

Terrorism.

23.—But the law of nature and its Author cannot be flouted with impunity. Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless, We know, from reliable and even very recent testimony, that not even there, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible substitute, and it is terrorism that reigns to-day in Russia, where former comrades in revolution are exterminating each other. Terrorism, having failed, despite all, to stem the tide of moral corruption, cannot even prevent the dissolution of society itself.

FATHERLY CONCERN FOR OPPRESSED RUSSIANS

24.—In making these observations, it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them, We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors, who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

III. Doctrine of the Church in Contrast.

25.—We have exposed the errors and the violent, deceptive tactics of Bolshevistic and Atheistic Communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the *civitas humana,* or human society, as taught by reason and Revelation through the mouth of the Church, *Magistra gentium.*

GOD THE SUPREME REALITY.

26.—Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him.

MAN AND FAMILY ACCORDING TO REASON AND FAITH.

27.—In the Encyclical on Christian Education We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvellously endowed by his Creator with gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28.—Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage and in Our other Encyclical on Eduation, cited above, we have treated these topics at considerable length.

NATURE OF SOCIETY.

Mutual Rights and Duties.

29.—But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form is endowed with reason and a morally free will.

30.—Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have

the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's, and Christ is God's." While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

Social-Economic Order.

31.—The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor. Our own Encyclical on the Reconstruction of the Social Order adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32.—In this same Encyclical of Ours We have shown that the means of saving the world of to-day from the lamentable ruin into which amoral Liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into an harmonious unity, inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and co-ordination of all social forces.

Social Hierarchy and State Prerogatives.

33.—In view of this organized common effort toward peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society.

It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State power, and to the other on the Christian Constitution of States. In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny nor diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political programme which derives from the arbitrary human will and is replete with hate.

BEAUTY OF CHURCH DOCTRINE

34.—In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: " Glory to God . . . and . . . peace to men . . . ," true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven—but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, " Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you," she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in

the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

35.—The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum novarum* and *Quadragesimo anno*. In non-Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Centre of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

ALLEGED CONFLICT BETWEEN DOCTRINE AND PRACTICE.

36.—But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation are shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the son of God, made Man for love of man, and become not only the "Son of a Carpenter" but Himself a "Carpenter." It was Christianity that raised manual labor to its dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the

general opinion of his time in words of which any modern sociologist would be ashamed: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop."

37.—Faithful to these principles, the Church has given new life to human society. Under her influence arose prodigious charitable organizations, great guilds of artisans and working men of every type. These guilds, ridiculed as "medieval" by the Liberalism of the last century, are to-day claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary influence of the Church, she was never done warning them of their error. We need but recall with what constant firmness and energy Our Predecessor, Leo XIII, vindicated for the working man the right to organize, which the dominant Liberalism of the more powerful States relentlessly denied him. Even to-day the authority of this Church doctrine is greater than it seems; for the influence of ideas in the realm of facts, though invisible and not easily measured, is surely of predominant importance.

38.—It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be to-day neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of Liberalism and Laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and to-day are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one cornerstone which is Christ Jesus.

IV. Defensive and Constructive Programme.

urgent need for action.

39.—This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light and assure salvation in the face of Communistic ideology. But this doctrine must be consistently reduced to practice in everyday life, according to the admonition of St. James the Apostle: "Be ye doers of the word and not hearers only, deceiving your own selves." The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda, will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

40.—What then must be done, what remedies must be employed to defend Christ and Christian civilization from this pernicious enemy? As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the children of the Church; and We would address Our paternal admonition even to those sons who have strayed far from her.

RENEWAL OF CHRISTIAN LIFE.

Fundamental Remedy.

41.—As in all the stormy periods of the history of the Church, the fundamental remedy to-day lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

42.—With heart deeply grateful to the Father of Light, from whom descends " every best gift and every perfect gift," We see on all sides consoling signs of this spiritual renewal. We see it not only in so many singularly chosen souls who in these last years have been elevated to the sublime heights of sanctity, and in so many others who with generous hearts are making their way toward the same luminous goal, but also in the new flowering of a deep and practical piety in all classes of society, even the most cultured, as We pointed out in Our recent Motu proprio *In multis solaciis* of October 28th last, on the occasion of the reorganization of the Pontifical Academy of Sciences.

43.—Nevertheless We cannot deny that there is still much to be done in the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfil more or less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much Our Divine Saviour detested this empty pharisaic show, He who wished that all should adore the Father " in spirit and in truth." The Catholic who does not live really and sincerely according to the Faith he professes, will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenceless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

Detachment from Worldly Goods.

44.—And here We wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His sermon on the mount. This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eyes fixed on heaven, remembering that "we have not here a lasting city, but we seek one that is to come." The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept. Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: "Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days . . ."

45.—But the poor too, in their turn, while engaged, according to the laws of charity and justice, in acquiring the necessities of life and also in bettering their condition, should always remain "poor in spirit," and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous. Patience, therefore, is the need of all, that Christian patience which comforts the heart with the divine assurance of eternal happiness. "Be patient, therefore, brethren," we repeat with St. James, "until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receive the early and the later rain. Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand." Only thus will be fulfilled the consoling promise of the Lord: "Blessed are the poor!" These words are no vain consolation, a promise as empty as those of the Communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own:

"for yours is the Kingdom of Heaven," find in these words a happiness which so many of the wealthy, uneasy with riches and ever thirsting for more, look for in vain!

Christian Charity.

46.—Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, "patient and kind," which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief-organizations, which are perseveringly practising the spiritual and corporal works of mercy. The more the working men and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47.—But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Saviour has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of my Father . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . Amen, I say to you, as long as you did it to one of these my least brethren you did it to me." And the reverse: "Depart from me, you cursed, into everlasting fire . . . for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink . . . Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me."

48.—To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world to-day holds

out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this " new precept " (as Christ called it) of Christian charity. Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

Duties of Strict Justice.

49.—But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that " he that loveth his neighbor hath fulfilled the law " and he gives the reason: " For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal* . . . and if there be any other commandment, it is comprised in the word: *Thou shalt love thy neighbor as thyself.*" According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a " charity " which deprives the working man of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the working man makes him justly and acutely sensitive to the duties of others in his regard.

50.—Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the working man, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encylical *Quadragesimo anno* in their churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property, defended by the Church, should so often have been used as a weapon to defraud the working man of his just salary and his social rights?

Social Justice.

51.—In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor working men can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

52.—But social justice cannot be said to have been satisfied as long as working men are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encylical *Quadragesimo anno*: "Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue."

53.—It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfil their obligations of justice. But the laborers too must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

54.—If, therefore, We consider the whole structure of economic life, as We have already pointed out in Our Encyclical *Quadragesimo anno*, the reign of mutual collaboration between justice and charity in social-economic relations can only be achieved by a body of professional and interprofessional organizations, built on solidly Christian foundations, working together to effect, under forms adapted to different places and circumstances, what has been called the Corporation.

SOCIAL STUDY AND PROPAGANDA.

55.—To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive programme of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working-classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfilment of their manifold social duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious, a pretext to discredit the Church.

56.—In this renewal the Catholic Press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.

DISTRUST OF COMMUNIST TACTICS.

57.—On this point We have already insisted in Our Allocution of May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the

beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its programme of war against God.

58.—See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid toward the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the Godless.

PRAYER AND PENANCE.

59.—But " unless the Lord keep the city, he watcheth in vain that keepeth it." And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Saviour why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: " This kind is not cast out but by prayer and fasting." So, too, the evil which to-day torments humanity can be conquered only

by a world-wide holy crusade of prayer and penance. We ask especially the contemplative orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible "Help of Christians."

V. Ministers and Co-Workers in Catholic Social Action.

PRIESTS.

60.—To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first-line ministers and messengers of His gospel. Theirs is the duty, assigned to them by a special vocation, under the direction of their Bishops and in filial obedience to the Vicar of Christ on earth, of keeping alight in the world the torch of Faith, and of filling the hearts of the Faithful with that supernatural trust which has aided the Church to fight and win so many other battles, in the name of Christ; "This is the victory which overcometh the world, our Faith."

61.—To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the working man. We make this advice Our own, and, faithful to the teachings of Jesus Christ and His Church, We thus complete it: "Go to the working man, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest will not go to the working man and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of Communism.

62.—Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum novarum* and *Quadragesimo anno*. We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many bishops and priests who have with due prudence and caution, been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defence, takes second place. So we must act in to-day's crisis. Every other enterprise, however attractive and helpful, must yield before the vital

need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priests, therefore, while providing of course for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor. This has been and continues to be our experience in Rome and in other capitals, where zealous parish communities are being formed as new churches are built in the suburban districts, and real miracles are being worked in the conversion of people whose hostility to religion has been due solely to the fact that they did not know it.

63.—But the most efficacious means of apostolate among the poor and lowly is the priest's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholici sacerdotii*. Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master who could say to the world with divine simplicity: "The foxes have holes and the birds of the air nests, but the Son of Man hath nowhere to lay His head." A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a Saint Vincent de Paul, a Curé of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encylical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty "sounding brass" and a useless "tinkling cymbal." Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

CATHOLIC ACTION.

64.—After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a *social* apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make

it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

65.—The militant leaders of Catholic Action, thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen. They will be an invaluable aid to the priest in carrying the torch of truth, and in relieving grave spiritual and material suffering, in many sectors where inveterate anticlerical prejudice or deplorable religious indifference has proved a constant obstacle to the pastoral activity of God's ministers. In this way they will collaborate, under the direction of especially qualified priests, in that work of spiritual aid to the laboring classes on which We set so much store, because it is the means best calculated to save these, Our beloved children, from the snares of Communism.

66.—In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontificial documents, a Christian Social Order must build.

AUXILIARY ORGANIZATIONS.

67.—Ranged with Catholic Action are the groups which We have been happy to call its auxiliary forces. With paternal affection We exhort these valuable organizations also to dedicate themselves to the great mission of which We have been treating, a cause which to-day transcends all others in vital importance.

HOMOGENEOUS GROUPS.

68.—We are thinking likewise of those associations of workmen, farmers, technicians, doctors, employers, students and others of like character, groups of men and women who live in the same cultural atmosphere and share the same way of life. Precisely these groups and organizations are destined to introduce into society that order which We have envisaged in Our Encyclical *Quadragesimo anno*, and thus to spread in the vast and various fields of culture and labor the recognition of the Kingdom of Christ.

69.—Even where the State, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate such organizations by special legislative enactments, supposing always the necessary respect for liberty and private initiative, Catholic

Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

APPEAL TO CATHOLIC WORKERS.

70.—Here We should like to address a particularly affectionate word to Our Catholic working men, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these trying days, a noble and an arduous mission. Under the guidance of their bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic working men show these their wandering brethren by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring, should at times require great sacrifices, Our workmen will remember that the Saviour of the world has given them an example not only of toil but of self-immolation.

NEED OF UNITY AMONG CATHOLICS.

71.—To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church.

INVITATION TO ALL BELIEVERS.

72.—But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those—and they comprise the overwhelming majority of mankind—who still believe in God and pay Him

homage may take a decisive part. We therefore renew the invitation extended to them five years ago in Our Encyclical *Caritate Christi*, invoking their loyal and hearty collaboration " in order to ward off from mankind the great danger that threatens all alike." Since, as We then said, " belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies of religion from attaining the goal they have so brazenly proclaimed to the world."

DUTIES OF THE CHRISTIAN STATE.

Aid to the Church.

73.—Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing a Christian society, and, in our own times, of resisting unto victory the attacks of Communism. It is the duty of the Christian State to concur actively in this spiritual enterprise of the Church, aiding her with the means at its command, which although they be external devices, have nonetheless for their prime object the good of souls.

74.—This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God. We repeat what We have said with frequent insistence in the past, especially in Our Encyclical *Caritate Christi*: " How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself."

Provision for the Common Good.

75.—It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure. However, measures taken by the State with this end in view ought to be of such a nature that they will really affect those

who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

Prudent and Sober Administration.

76.—The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the administration of the commonwealth. To-day more than ever the acute world crisis demands that those who dispose of immense funds, built up on the sweat and toil of millions, keep constantly and singly in mind the common good. State functionaries and all employees are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of our own day, who with unremitting labor sacrificed their all for the good of their country. In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

Unrestricted Freedom for the Church.

77.—At the same time the State must allow the Church full liberty to fulfil her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. Everywhere to-day there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the Communistic system flow with satanic logic. Now, the Catholic Church is undoubtedly pre-eminent among the moral and religious forces of to-day. Therefore the very good of humanity demands that her work be allowed to proceed unhindered.

78.—Those who act otherwise, and at the same time fondly pretend to attain their objective with purely political or economic means, are in the grip of a dangerous error. When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of Communism? Neither force, however well organized it be, nor earthly ideals, however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

79.—We trust that those rulers of nations, who are at all aware of the extreme danger threatening every people to-day, may be more and more convinced of their supreme duty not to hinder the Church in the fulfilment of her mission. This is the more imperative since, while this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time.

THE ERRING RECALLED.

80.—We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them, that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord, is their only Saviour: " For there is no other name under heaven given to man, whereby we must be saved."

CONCLUSION.

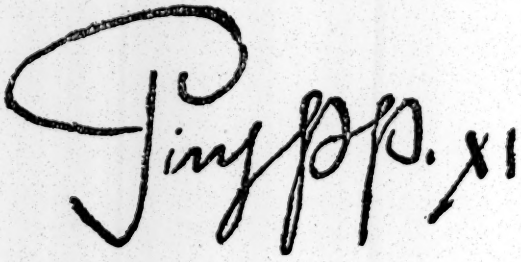
SAINT JOSEPH, MODEL AND PATRON.

81.—To hasten the advent of that " peace of Christ in the kingdom of Christ " so ardently desired by all, We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In a life of faithful performance of everyday duties, he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of the Just, serving thus as a living model of that Christian justice which should reign in social life.

82.—With eyes lifted on high, our Faith sees the new heavens and the new earth described by Our first Predecessor, St. Peter. While the promises of the false prophets of this earth melt away in blood and tears, the great apocalyptic prophecy of the Redeemer shines forth in heavenly splendor: " Behold, I make all things new."

Venerable Brethren, nothing remains but to raise Our paternal hands to call down upon you, upon your clergy and people, upon the whole Catholic family, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of St. Joseph, Patron of the Universal Church, the nineteenth day of March, in the year 1937, the sixteenth of Our Pontificate.



Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ANGLICAN "CONTINUITY" AND ANGLICAN ORDERS.

Qu. 1. Lately there appeared in our local newspaper a letter from an Anglican stating that "the Church of England was independent of the Roman See until 1215. Then King John yielded to the papacy, and the Church of England was enslaved until 1533. During Henry's quarrel with the Pope, the Church of England seized the opportunity to be free of the papacy". Will you kindly suggest how such a statement is to be answered?

2. In the "Recent Theology" article appearing in the ECCLESIASTICAL REVIEW for February mention is made of Pope Leo XIII's decision on Anglican Orders as an infallible pronouncement. Now, did the Pope in this instance decide the *theological* question as to what constitutes the essence of the sacrament of Orders, or did he assert the *historical* fact that the Anglican Church has not employed the essential rite of the sacrament? In the latter supposition, how can his declaration be infallible? PAROCHUS.

Resp. 1. The Anglican writer quoted by Parochus is one of those who, in the words of the historian F. W. Maitland—himself an Anglican — hold that "the Church of England was Protestant before the Reformation and Catholic afterward". To justify their claim that their Church possesses unbroken continuity with the pre-Reformation Church in England, and yet has a right to reject the spiritual authority of the Roman Pontiff, these Anglicans must logically contend that originally the English Church was autonomous, but that in the course of the Middle Ages the Popes usurped power over it. However, they insist, the Church of England never in spirit submitted to this enslavement; and in the sixteenth century gladly threw off the yoke of the papacy. Thus, Thierry writes: "The ministers and envoys of the pontifical court, thanks to the religious

dependence in which they held the powerful Anglo-Saxon kings, gradually by means of terror subdued the free spirit of the British churches." [1] And W. P. Witsell oratorically exclaims: "Whatever influence or authority was exercised over the English Church and nation by the papacy was a usurpation which came through the influence of foreign prelates and nobles, through the audacity, terrorism, political trickery, military power and fear, and such like things of unscrupulous popes, often of scandalous lives, aided and abetted by designing, ambitious and wicked kings, sometimes of foreign extract and training." [2]

The rejoinder to such assertions is found in the lengthy catena of instances in which the sovereign spiritual authority of the Popes was exercised over the Church in England from the year 597, when St. Augustine became primate of England by the authority of Pope Gregory the Great, down to the sixteenth century.[3] The Popes regularly conferred the pallium on the English archbishops; they admonished kings and bishops when evils arose; they ordered synods to be held and the papal injunctions to be read to the assembled prelates; they sent legates empowered to act with the authority of the Apostolic See; they excommunicated the recalcitrant. The important point to be emphasized is that both clergy and laity of the English Church regarded these numerous acts of papal jurisdiction as the perfectly normal and lawful mode of ecclesiastical procedure.

To quote a few particular instances:—In 664 at the Council of Whitby the principle of submission to the supremacy of St. Peter was acknowledged; [4] in 673 Archbishop Theodore signed himself as "appointed by the Apostolic See"; in 704 the Pope ordered the English clergy to adopt clerical dress; in

[1] *Norman Conquest*, p. 50.

[2] *Our Church, One through the Ages*, p. 78.

[3] Organized Christianity existed in England before the time of St. Augustine—at least as early as the third century. Three English bishops signed the decree of the Council of Arles (A. D. 314) acknowledging the headship of Pope Sylvester over the whole Western episcopate. However, by the time of St. Augustine Christianity had greatly diminished in England, and the inhabitants, especially in the eastern sections, were almost all pagans, so that the Saint had to make a fresh start. Many of the early Christians of England, driven out by the Teutonic invaders, had retreated to Wales, where Augustine found a number of bishops and flourishing churches. They did not receive him kindly; but we have sufficient proof that the Welsh Church acknowledged the authority of the Roman See, especially from the eighth century when the bishops accepted the Roman computation of Easter.

[4] Mansi, *Coll. Concil.*, XI, 71.

747 the Pope commanded a synod to be held, and this was done at Cloveshoe, here the Pope's orders were read to the bishops; in 895 the Pope wrote to the English bishops condemning them for their remissness, threatening excommunication and ordering more bishops to be consecrated; in 959 St. Dunstan went to Rome, received the pallium, and was made legate of the Holy See in England; in 1022 the Abbot of Ely appealed to Rome and was reinstated; in 1062 the Pope sent two legates who made a visitation of almost the whole of England; in 1125 John of Crema, a simple priest, took precedence over the English archbishops because he was the papal legate; in 1208 Pope Innocent III put an interdict on England, from which the nation was released only when Stephen Langton, the Pope's choice, was accepted as archbishop. All these occurrences took place before 1215—the year in which, according to the letter quoted by Parochus, Rome usurped power over the English Church. And these are but a few of the instances of *acknowledged papal jurisdiction*, scores of which are related by Father Ernest Hull, S.J., in his *History of England Series*.

The Anglican contention to the contrary rests principally on cases in which individual kings or bishops refused submission to the mandates of the Popes, or protested against certain papal enactments. Now, it is one thing to refuse obedience to a lawful superior or to complain of the severity of his rule, and it is a totally different thing to assert that a person has no *right* to one's submission. If, as so many Anglicans claim, the pre-Reformation Church of England was for several centuries forced into submission to the Roman See, yet in spirit regarded itself as lawfully independent, why do they not cite a number of instances in which representative Englishmen, both clerical and lay, asserted the autonomy of the English Church as a *right*? And why are the aforesaid Anglican writers guilty of unjustifiable *suppressio veri* by failing to recount the numerous historical facts which point to the universal recognition by the pre-Reformation English Church of the Pope's spiritual supremacy, while they emphasize a few acts of individual disobedience?

Fortunately, in recent years there have been Anglican historians who present the facts more fairly. Worthy of notice are Mr. Z. N. Brooke, in *The English Church and the Papacy*

from the Conquest to the Reign of John[5] and the Rev. J. Howard in *What does the Anglo-Saxon Church Say?*[6] An American Episcopalian clergyman, the Rev. C. W. Coit, writing in *Reunion* for September 1935, says that " the Holy See is the centre of unity of the Catholic Church, and the Church of England was torn violently from that unity in the sixteenth century ". Forty years ago the Anglican historian F. W. Maitland in *Roman Canon Law and the Church of England* proved that during the period preceding the Reformation the sole legal authority in the English Church was the Roman canon law. An excellent account of Maitland's contribution to the question in hand is given by the Rev. A. Beck in the *Clergy Review* for July 1935 under the heading " F. W. Maitland and Anglican ' Continuity ' ".

2. The Bull *Apostolicae Curae* issued by Pope Leo XIII on 13 Sept., 1896 is not concerned directly with the essence of the sacrament of Holy Orders;[7] but is a solemn declaration to the effect that the ceremony of ordination performed according to the ritual of the Anglican Church for more than a century (1559-1662) was invalid because of defect of form and of intention, and that after 1662 Anglican Orders have been invalid, at least because the ordaining bishops have not possessed the requisite power. Of course, the Pope is speaking of *normal Anglican ordinations*—that is, performed by bishops who have derived their episcopal orders from those who were consecrated according to the Edwardine Ordinal. He is not concerned with those Anglican clergymen who have been ordained (and perhaps consecrated) by Oriental schismatic or Old Catholic bishops.

Can such a papal decision be infallible? The matter involved is not something contained in the deposit of faith, and therefore does not pertain to the *direct* object of the Church's teaching power; but it comes under the *indirect* object— that is, it is intimately connected with revelation, so that the Church's

[5] Cambridge University Press.

[6] London, Talbot and Company.

[7] As far as the question to be solved is concerned, the Pope assumes the matter of Holy Orders to be the imposition of hands. This is the only element of the Anglican rite that could constitute the essential material part of the sacrament. As far as the form of sacerdotal ordination is concerned, the Pope states the general principle that the words must express either the order of the priesthood itself or its grace or chief power.

magisterial authority over the contents of revelation would be weakened if it did not extend to this matter also. Now, according to the consensus of theologians, the Pope's infallibility embraces the indirect as well as the direct object of the *magisterium*. Some theologians refer to the object of Pope Leo's decision as a *dogmatic fact*, and this it undoubtedly is; but I prefer to emphasize its character as a matter of *general discipline*—one of those matters in which, as theologians agree, the teaching Church is preserved by God from commanding all the faithful anything that would be in opposition to faith or good morals.[8] If the Pope could err in definitively condemning Anglican Orders he would be commanding the whole body of the faithful to reject valid sacraments—which would be something gravely wrong.

Of course, for the Pope to speak infallibly, or *ex cathedra*, he must intend to use the full measure of his teaching authority. But there can be little doubt but that Leo XIII intended to act in this manner in the present case. In the Bull *Apostolicae Curae* he used the solemn terms "*plenissime* confirmantes (decreta pontificum decessorum) . . . *pronuntiamus et declaramus*". Moreover, when a few months later he learned that some Catholics were minimizing the force of the Bull, he wrote a letter to the Archbishop of Paris in which he stated that it had been his intention to "pass a final judgment and settle the question forever" and asserted that Catholics are bound to receive the decision as "perpetually firm, ratified and irrevocable". With such phrases before my eyes I cannot but agree with Father Capello [9] that there is an infallible declaration in the *Apostolicae Curae*.

It must be noted however, that some Catholic authorities doubt as to the infallible character of this decision. Thus, Dr. E. C. Messenger writes: "The question arises whether the Pope is here determining infallibly a dogmatic fact. On this opinion would seem to differ. Billot for example seems to think that the Church is not infallible when she condemns the orders of some particular sect." [10]

[8] Tanquerey, Vol. I, n. 825.

[9] *De Sacramentis*, Vol. II, p. iii.

[10] *The Tablet*, April 29, 1933.—The second volume of Dr. Messenger's splendid work *The Reformation, the Mass and the Priesthood* will soon appear. In this volume he will treat the question of the authority of *Apostolicae Curae*.

It must be noted finally that even in the supposition that the decision of Pope Leo is not infallible, Catholics are obliged to accept it with true internal as well as external assent; for it binds at least to that manner of acceptance known as *religious assent*. Moreover, even those authorities who doubt the infallible character of the declaration hold that the question is definitely settled for all time.

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CATHOLIC ACTION AND THE CATHOLIC STAGE.

The stage, including our parish and school stage—so it seems to some people—is merely a means of entertainment and amusement. We hear so often the statement that people come to our plays to be entertained, to laugh, and to forget their daily troubles. If they want to hear a sermon, they go to the church.

There is some truth in this statement, though it is true only in part. Let us grant, for a moment, that the purpose of the stage is to make people forget their daily troubles. Is this not also the purpose of true religion? Do we not want our people to find consolation in our religion, a consolation which not only makes them forget their troubles, but also provides a lasting solution of their problems and difficulties? The stage which makes people forget only, offers merely a passing drug, but not a lasting cure. People might be doped for two hours while listening to a clever comedy, but as soon as they get out into the fresh air, the effect of the drug disappears and nothing is left to help them solve the real problems of life.

The true purpose of the stage, especially in our parishes and schools, should be to portray Catholic life as it is and as it should be, and so to show true and lasting solutions for our daily life permeated and ennobled by religion. This, however, does not mean that exclusively religious plays should be produced on our stages, though we cannot deny that religious dramas, such as Passion plays and Nativity dramas, give to our people more real value than any other kind of plays, value that lasts and helps them solve their problems and troubles. We may here also mention the drama of the Mass, *The Sacred Mysteries*, *Everyman*, and other sacred mystery dramas and morality plays.

These are real dramatic productions, worth the effort and labor, because they give our people something that will not vanish, when life with its troubles surround them. The comedy fades away, but the practical value of the true Catholic play lasts and strengthens our people in the battle of life. This is what our Catholic stage must do, if it is to play a part in Catholic Action.

This is and has been for over fourteen years the aim of the Catholic Dramatic Movement. Founded at a time when the term "Catholic Action" was not yet known, the purpose of the movement was to make the Catholic stage again what it originally had been and what it should be also in our modern times. In those days religion was just like a Sunday dress, put away for a week after the short Sunday Mass. Religion did not enter the practical life of most Christians and Catholics. Business and entertainment were separated from religion. Also our parish and school stage was far removed from anything that tended to elevate the spirit of our people.

The founding of the Catholic Dramatic Movement in those days was a lonely fight, taken up by a lonely priest in a small and lonely town on the prairies of Minnesota. Indeed, a lonely voice crying in the wilderness. But that voice kept on crying, timidly perhaps at first, stronger and more frequently as the echo resounded from all corners of the land. First from other small and lonely places as a few priests and sisters took up the words and put them into action. The little plays published then were mostly for children. Their message reached the little ones and their elders. Slowly but surely the message spread. The beauty of our religion in dramatic form was recognized. More plays, larger and heavier dramas came from the press. Up to date about a hundred Catholic plays have been published and staged in all parts of our land as well as in practically all English-speaking countries. Other organizations were formed with practically the same purpose. At present efforts are being made to unite these different branches in one strong organization. What seemed to be impossible in those early days of the Catholic Dramatic Movement is now a reality. All over the country voices are heard calling for Catholic Action on the Catholic stage. The Bishops of the country have raised their voices in approval of the activities and the aims of the Catholic

Dramatic Movement and in calling all Catholic stages to further and closer coöperation.

Still there are some who claim that our people are not anxious to witness Catholic plays. How can people appreciate something which they do not know? Give the Catholic play a fair chance, show to your people the beauty and the truth of our holy religion in a practical and impressive dramatic form, and they will appreciate Catholic plays. This is not just a statement but a conviction based on the experience of many years with many different audiences both Catholic and non-Catholic. The stage, like any branch of art, cannot teach real beauty and truth, which is the height of art, without religion. Lasting, true and beautiful art, is found foremost in religious art; witness the great cathedrals of the Middle Ages, Raphael's Madonnas, Dante's and Calderon's poems and dramas.

But Catholic plays are not necessarily and exclusively religious plays. Modern plays also can and should be Catholic, even if religion is not mentioned in the play. The general atmosphere, the moral conception of the production must breathe a Catholic air; otherwise the play should not be presented on the Catholic stage. What a contradiction, if St. Mary's dramatic club or St. Boniface mission circle give a play which in its whole conception breathes an air that we could not approve of in a Catholic family. There still remains the sad fact that priests from their pulpits condemn in words what they show in action on their own parish and school stage.

Do people like good, lively, impressive Catholic plays? The answer is given to-day by many truly Catholic stages that have given them a fair trial by staging them, not only one, but again and again. A Passion Play was given in a neighboring town. Hundreds of spectators sat for three hours in impressive silence. The happy pastor's remark to the producing priest after the performance was, "Did you notice how quiet and attentive the large audience was, even between the acts?" It was the first performance of a real Passion Play in that town. The following evening the same players staged the Passion Play in an entirely non-Catholic community. Again an appreciative audience. A man called on the priest after the performance, "I want to congratulate you on this performance." In a larger city *The Sacred Mysteries*, the drama of a Mass, was given.

During the dramatization of the Consecration I looked back over the large but extremely quiet audience, and saw most of the heads bowed in a religious attitude. Many of them were non-Catholics. Did they appreciate that most Catholic drama of the Mass? The secular press stated, "Non-Catholics will enjoy seeing it as much and profit more than will Catholics." Catholic Action on the Catholic stage.

In the field of Catholic literature it has been claimed that Catholic books are too expensive. The only remedy for this is an increased sale of copies. This complaint, however, cannot be made in regard to Catholic plays, though the sale of them is still far below that of non-Catholic plays. From the founding of the Catholic Dramatic Movement on, it has been the aim of the leaders of the movement to keep the prices of copies of their plays even below that of other publishers. They can do so, because the Catholic Dramatic Movement is not a profit-making enterprise. The fact is that none of the directors receives any salary. There are no funds to be accumulated. Any returns from the sale of copies are used for new publications. No copy of a play sells for over 50 cents. Considerable reduction is given for orders of sets of copies. Poor parishes and missions receive further reductions, or even free copies. Free copies are also sent to parishes, schools, and societies affiliated with the Catholic Dramatic Guild. The small annual fee of membership hardly pays the ordinary prices of free copies received. A quarterly publication, *Practical Stage Work*, is mailed free of charge to members. Royalties for them never exceed the amount of $10.00. Compared with what other publishers charge for royalty this amount is certainly very low. Poor parishes enjoy still further reductions in royalty, or permission is given to stage the plays without any royalty charges. Costumes may be rented from the Catholic Dramatic Movement at the exceptionally low charge of 50 cents. Many other services are given free of charge.

One may ask how the Catholic Dramatic Movement balances its budget. The directors sometimes wonder, too. But it has been done so far through the sacrifice of some and through the faithful coöperation of others who are able to pay the stated royalties and to buy the required set of copies. If all who are able to pay the stated prices would do so, and if all who should

be interested in staging Catholic plays would give the movement their honest support, still further reductions in royalties and prices would be possible.

Unite the immense forces of the Catholic stage. Moscow knows the importance of the stage in spreading Communism. If a bad stage is a power, how much can we expect of the Catholic stage in thousands of parishes, schools, and organizations throughout the land. The Catholic play was born in the sanctuary: make the Catholic stage again the sanctuary of Catholic life. Catholic Action on the Catholic stage!

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EFFECTS OF GENERAL ABSOLUTION AND INDULGENCED BLESSING.

Qu. Members of various Orders and their affiliated Third Orders and Oblates enjoy the privilege of receiving General Absolution on certain days of the year, either in common or privately after sacramental absolution. It would be of great interest to the inquirer and, no doubt, to many readers of the REVIEW to know what are the effects of this General Absolution, taking for granted the proper disposition (sorrow and purpose of amendment) on the part of the recipient.

Resp. It is necessary to distinguish between the General Absolution, properly so-called, which is imparted to religious, and the Indulgenced Blessing which too is sometimes, though improperly, styled General Absolution, even in some pontifical documents, and which is bestowed upon secular tertiaries of various orders. The effects of each are different.

GENERAL ABSOLUTION.

General absolution has been imparted to members of religious orders on certain feast days for several centuries. In the course of time different formulae came into use, some of which were worded in a rather extravagant manner. By the brief *Quo universi* of 7 July, 1882, Leo XIII abrogated all these formulae and issued a new one to be used in all orders, to the exclusion

of all other forms of words.[1] After several introductory prayers follows the form:

Dominus Noster Iesus Christus per merita suae sacratissimae passionis vos absolvat et gratiam suam vobis infundat. Et ego auctoritate ipsius et Beatorum Apostolorum Petri et Pauli et Summorum Pontificum Ordini nostro ac vobis concessa, et mihi in hac parte commissa, absolvo vos ab omni vinculo excommunicationis [maioris vel minoris], suspensionis et interdicti, si quod forte incurristis, et restituo vos unioni et participationi fidelium nec non sacrosanctis Ecclesiae Sacramentis. Item eadem auctoritate absolvo vos ab omni transgressione votorum et regulae, constitutionum, ordinationum et admonitionum maiorum nostrorum, ab omnibus poenitentiis oblitis, seu etiam neglectis, concedens vobis remissionem et indulgentiam omnium peccatorum, quibus contra Deum et proximum fragilitate humana, ignorantia vel malitia deliquistis, ac de quibus iam confessi estis: In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.[2]

In view of the fact that the distinction between major and minor excommunication no longer prevails, the three words here enclosed in brackets are no longer to be used.[3]

The origin of the General Absolution cannot, as authors admit, be traced to any particular concession or declaration that concerns itself specifically with its several effects. They derive it rather from numerous individual grants and from the *Mare Magnum* of privileges which the popes had granted in generous bounty to perhaps every religious order, almost every such concession being extended by the then prevailing communication of privileges to other orders. Among these privileges was that empowering religious superiors to absolve their subjects from all censures save three or four and to dispense them from nearly all irregularities.[4]

[1] *Decr. Auth. S. R. C.*, n. 3550. Undoubtedly through an oversight of the editor the words *et indulgentiam* are omitted.

[2] *Rituale Romanum*, tit. VIII, cap. 33, I.

[3] "IV. Suntne adhuc retinendae in Formula Absolutionis Generalis 'Ne reminiscaris' verba 'minoris vel maioris', quibus excommunicationis natura, secundum antiquam divisionem, designabatur?

"Ad IV. *Negative.*"—S. R. C., 7 June, 1919—*Acta Minorum*, XXXVIII (1919), 230. In view of the fact that that distinction was eliminated by the constitution of Pius IX, "Apostolicae Sedis", 12 October, 1869 (*Fontes*, n. 552), as was declared by the Holy Office on 5 December, 1883 (*Fontes*, n. 1084), it is strange that these three words were deleted at so late a date.

[4] Cf., e. g., the constitution of Pius V *Romani Pontificis*, 21 July, 1571, in favor of the Dominicans—Ioannes Baptista Confettius, *Privilegiorum Sacrorum Ordinum Fratrum Mendicantium et non Mendicantium Collectio* (Venice, 1610), p. 187.

Just as the Holy See had not originally authorized the General Absolution, neither did it apparently ever give an authentic interpretation of its benefits. It is little wonder then that authors do not agree on the effects it produces. The older authors ascribe to it for the internal forum an absolution from all the censures and the dispensation from all those irregularities for which the sum total of all privileges granted jurisdiction to the religious superiors.[5]

Whatever may have been the effect of General Absolution, it no longer can be stretched to the extent claimed for it in former ages. For after Pius IX had published his constitution *Apostolicae Sedis*, 12 October, 1869,[6] in which he moderated the censures, the Sacred Penitentiary declared the regular prelates could not use any privilege they might have had to absolve their subjects even from the censures reserved *simpliciter* to the Holy See by that constitution.[7]

The privileges of regular superiors to absolve their subject from any censures reserved to the Holy See even *simpliciter* by the constitution *Apostolicae Sedis*, could not revive when the Code of Canon Law superseded the penalties inflicted by that constitution. The result is that to-day regular superiors are restricted in their power to absolve from censures to the extent contained in the Code.

THE PREVAILING EFFECT OF THE GENERAL ABSOLUTION ON CENSURES will depend upon the office of the one bestowing General Absolution.

[5] "At unde revera tam ampla facultas? Ex Constitutionibus plurimis summorum Pontificum quae unum totale privilegium integrant: sic respondent Doctores. Facultas siquidem absolvendi a censuris et peccatis habetur perspicue in Bullis quae Mare magnum vocantur pro singulis fere Ordinibus signanter Mendicantium. . . . Facultas item dispensandi super irregularitatibus et inhabilitationibus legitur expressa in praefatis Bullis . . . ."—Gaudentius de Janua, *De Visitatione Cujuscumque Praelati Regularis* (Rome, 1753), II, cap. VI, dub. XV, sectio V, n. 80. Cf. this entire section where the author discusses the origin and effect of the General Absolution on the authority of numerous papal concessions and the teaching of recognized writers. Ferraris, "Regularis Praelatus", n. 67; Alexander a Crechio, *Manuale Praelati Franciscani* (Rome, 1862), n. 88; Petrus Mocchegiani, *Collectio Indulgentiarum* (Quaracchi, 1897), n. 1409-1411. After quoting the divergent opinions of several authors, this last authority is reluctant to present any definite view.

[6] *Fontes*, n. 552.

[7] 5 December, 1873—*Coll. S. C. P. F.*, n. 1409. This was in conformity with the revocation in the above constitution itself, of all such privileges. However, the Holy Office declared, 22 March, 1881, n. 3, that that revocation of such privileges did not terminate the latter so far as absolving from censures previously inflicted and not abrogated by the constitution of Pius IX was concerned. Cf. Victorius ab Appeltern, *Compendium Praelectionum Juris Regularis* (Paris [1903]), qu. 305, 3°.

(a) If a major superior of an exempt clerical institute bestows the General Absolution upon his subjects, it will release them (1) from all unreserved censures, whether public or occult, but only for the internal forum; [8] (2) since he is an *ordinarius* in the sense of canon 198 § 1, it will release also from censures reserved *simpliciter* to the Holy See, provided they are occult [9] and of course only for the internal forum.

(b) If any other superior bestows the General Absolution upon his subjects he will free them only from those that are not reserved.[10] If, however, the major superior of an exempt clerical institute would delegate all his power in this regard to others bestowing the General Absolution, it would release the recipients also from occult censures reserved *simpliciter* to the Holy See for the internal forum.[11]

In view of the fact that censures are not nearly so numerous as formerly, as also of the fact that canon 2253 n. 1 and 2254 confer such liberal faculties upon the confessor, the effect of General Absolution in regard to censures is negligible.

IRREGULARITIES. Formerly the forms usually employed in bestowing General Absolution included a dispensation from almost all irregularities. Since all reference to such a dispensation has been eliminated from the form prescribed by Leo XIII for all religious enjoying the privilege of the General Absolution, that effect can no longer be claimed for the General Absolution.

ABSOLUTION FROM SIN. The latter half of the form bestows an absolution from transgressions of the rule and constitutions, etc., and from sin. Authors are emphatic in denying to this absolution the same effect as that in the sacrament of Penance.[12] Perhaps this absolution may be considered as a special sacra-

[8] Canon 2253, n. 1. Cf. S. Goyeneche, "Consultationes", n. 13, *Commentarium pro Religiosis*, XIV (1933), 262-263.

[9] Canon 2237 § 2. Cf. C. Piatus, *Praelectiones Iuris Regularis* (3rd ed., Paris [1906]), I, qu. 771.

[10] Canon 2253, n. 1. Cf. S. Goyeneche, *loc. cit.*; Ioseph Campelo, *Disquisitio* Canonico-Historica de Indulgentiis Seraphici Ordinis (Quaracchi: St. Bonaventure's College, 1926), pp. 42-44.

[11] Cf. Canon 2237 § 2.

[12] Cf. Gaudentius de Janua, *op. cit.*, cap. VI, dub. XV, sectio V, n. 82; Mocchegiani, *op. cit.*, n. 1411.

mental which is intended as one of the means, besides the sacrament of Penance, which will obtain pardon for venial sins.[13]

It cannot remit mortal sins: these must be submitted to the power of the keys in the tribunal of Penance, as is evident from the words *ac de quibus iam confessi estis.*[14]

PLENARY INDULGENCE. More specifically that absolution from transgressions and sins imparts a plenary indulgence.[15] In the Franciscan Order this is traced to the bull of Leo X, "*Cum sicut*", 29 March, 1515.[16] Similar concessions were obtained by other religious orders.[17]

It has, however, been questioned whether these concessions survived the revocation of such grants by Paul V, Gregory XV and Urban VIII. To-day there can be no question about this, for the Sacred Congregation of Indulgences declared among other points that this indulgence could still be gained by the religious who received the General Absolution not for themselves but for the Poor Souls.[18] But a new concession granted the Friars Minor by the Congregation of Indulgences under date of 22 August 1906 renews this indulgence to be gained not only for the Poor Souls but also for the living, i. e., for the religious themselves.

Frater Bonaventura Marrani, Procurator Generalis Ordinis Fratrum Minorum, se ad Sanctitatis Vestrae pedes humillime provolvit et, nomine etiam Reverendissimi Patris Ministri Generalis ac Definitorum, enixe petit sequentes in perpetuum valituras Indulgentias, in novo Summario Indulgentiarum et Indultorum, propediem approbationi Sedis Apostolicae exhibendo, inserendas, nempe:

C. Indulta seu Gratias:

1. Ut Indulgentia Plenaria, Absolutioni Generali certis per annum diebus impertiendae Religiosis ac Monialibus eiusdem Ordinis adnexa,

[13] Cf. "Nam venialia . . . in confessione . . . taceri tamen citra culpam multisque aliis remediis expiari possunt."—Council of Trent, sess. XIV, *de poenitentia*, cap. 5. Piat. *op. cit.*, I, qu. 771, 3°.

[14] Cf. Gaudentius a Janua, *loc. cit.*, Mocchegiani, *loc. cit.*

[15] Gaudentius a Janua, *loc. cit.*; Mocchegiani, *op. cit.*, n. 1417-1424.

[16] Confettius, *op. cit.*, p. 127.

[17] Cf. Gaudentius a Janua, *op. cit.*, cap. VI, dub. XV, sectio V, n. 79.

[18] "1°. An gratiae praedictae sint adhuc adnexae his formulis non obstante bulla Pauli V de indulgentiis Regularium?

"Ad 1^{m}: Affirmative, excepta indulgentia plenaria pro vivis."—12 March, 1855—*Decr. Auth. S. C. Indulg.*, pp. 430-432.

non solum pro Defunctis, ut Auctores tenent, sed etiam pro vivis applicari possit.[19]

Indulgenced Blessing for Secular Tertiaries.

Similar to the General Absolution bestowed upon religious is the Indulgenced Blessing imparted to secular tertiaries. Whilst it is frequently, even in pontifical documents, called General Absolution, it is primarily a special blessing to which a plenary indulgence is attached.

As the formula for the General Absolution, so too the formula of the Indulgenced Blessing was revised by Leo XIII. After several introductory prayers, beginning with the words "*Intret oratio*", the formula proper follows:

Dominus noster Iesus Christus, qui beato Petro Apostolo dedit potestatem ligandi atque solvendi, ille vos absolvat ab omni vinculo delictorum, ut habeatis vitam aeternam et vivatis in saecula saeculorum. Amen.

Per sacratissimam passionem et mortem Domini nostri Iesu Christi, precibus et meritis beatissimae semper Virginis Mariae, beatorum Apostolorum Petri et Pauli, beati Patris nostri N. et omnium Sanctorum, auctoritate a Summis Pontificibus mihi conmissa, plenariam indulgentiam omnium peccatorum vestrorum vobis impertior. In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.[20]

Absolution From Sin. This Indulgenced Blessing, like the General Absolution, does not exempt those burdened with the guilt of mortal sin from the obligation of submitting their grievous sins to the confessor in the sacrament of Penance. At most it is only in the sense explained above that this Indulgenced Blessing can be considered as a sacramental freeing the recipients from venial sins.

[19] *Acta Ordinis Minorum*, XXV (1906), 340. Louis Anler, *The Pastoral Companion*, tr. by Honoratus Bonzelet (2nd ed., Chicago: Franciscan Herald Press, 1930), p. 150, states that: "Contrary to the teaching of some of the older authors, S. C. Indulg., 22 August, 1906, declared, for instance, for the Franciscans, Capuchins, Benedictines, that this plenary indulgence can be gained not only for the suffering Souls, but also *pro vivis*, i. e. by the religious themselves." The present writer has not been able to locate such a declaration. The section of the rescript printed above is not a declaration but a new grant directly made to the Order of Friars Minor. Perhaps the author means that this concession benefits the Capuchins, Benedictines as well as other Regulars by reason of a communication of privileges which was not abolished until Pentecost 1918 by canon 613 of the Code of Canon Law.

[20] *Rituale Romanum*, tit. VIII, cap. 33, 11.

PLENARY INDULGENCE. As the new form "*Intret oratio*" indicates, this Blessing carries with it a plenary indulgence, which can also be applied to the Suffering Souls. In the new summary of indulgences for the Secular Third Order of St. Francis Pope Leo XIII authorized this Indulgenced Blessing nine times a year.[21] In virtue, however, of the communication of indulgences between the First, Second and Third Order Regular and the Third Order Secular of St. Francis granted by Pope Pius X by the letter "*Sodalium e Tertio Ordine*", 5 May, 1909,[22] and by a rescript of 17 May, 1909,[23] secular Tertiaries of St. Francis can receive this Indulgenced Blessing also on all the days on which the General Absolution is imparted to the members of the First, Second and Regular Third Orders, approximately thirty-five times a year.[24]

ABSOLUTION FROM CENSURE. Neither the papal documents nor the authors writing on this subject ascribe any absolution from censures to this Indulgenced Blessing.[25] If, however, secular tertiaries who cannot conveniently (*commode*) receive the Indulgenced Blessing in the usual form, *Intret oratio*, assist at the imparting of the General Absolution under the form *Ne reminiscaris* to members of the First or Second Order, they not only gain the plenary indulgence but also receive the absolution from censures.[26]

This absolution from censures, however, does not extend so far for secular tertiaries as for religious, since the religious superior has not the same jurisdiction over the former as over the

[21] Const. "*Misericors Dei Filius*", 30 May, 1883, Index Indulgentiarum et Privilegiorum, cap. n. VIII and cap. II—*Acta Sanctae Sedis*, XV, 520. The usual conditions of Confession, Communion and prayer according to the intention of the Pope are prescribed. Cf. Heribert Holzapfel, *Die Leitung des Dritten Ordens* (Munich: Franz A. Pfeiffer [1925]), pp. 132-133.

[22] *Acta Ordinis Minorum*, XXVIII (1909), 174-176.

[23] *Acta Ordinis Minorum*, XXVIII (1909), 177.

[24] Holzapfel, *loc. cit.*

[25] Cf. Leo XIII, const. "*Misericors Dei Filius*", *ibid.*; Mocchegiani, *op. cit.*, n. 1570. There he refers also to a brief of Leo XIII, "*Cum dilectus*" of 7 July, 1896—*op. cit.*, pp. 802-803, in virtue of which secular Franciscan tertiaries could receive the General Absolution.

[26] "III. . . . et viceversa: participantne Tertiarii saeculares Indulgentiam Plenariam ac Absolutionem a censuris, si praesentes sunt in Choro vel Ecclesiae aut Oratorio ubi Religiosis Primi vel Secundi Ordinis publice datur Absolutio sub Formula "*Ne reminiscaris*"?

"Ad III. *Affirmative.*"—S. R. C., 7 June, 1919—*Acta Ordinis Minorum*, XXXVIII (1919), 230.

latter. Ordinarily it would rather seem to be restricted to censures which are not reserved.

This discussion of the Indulgenced Blessing is limited to that for secular tertiaries of St. Francis. Since there is no communication of indulgences and privileges among the various Third Orders Secular,[27] the privileges concerning the number of times this Indulgenced Blessing may be imparted to members of other Third Orders Secular, etc., will depend upon the extent of their communication with the respective First Order.

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The Catholic University of America.

THE FEAST OF 6 MARCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

In a letter which you kindly transmitted to me, a priest noted two things in my paper on the Feast (cf. the REVIEW for March): (a) an erroneous statement in the initial paragraph (p. 241) together with inferences based on it; (b) the fact that his own Breviary (" about ten years old ") contains " no Commune Plurimorum non-Virginum pro aliquibus locis."

With respect to (a), he is wholly correct, and I regret a mistake (together with inferences therefrom which are accordingly without argumentative value)—a mistake which I cannot account for to my own satisfaction, but perhaps due to the fact that my Breviary does not explicitly direct its readers to the Commune non Virginum but merely notes the *number* of the page to which its readers must turn; and perhaps my hasty glance at this *number* misread it. Meanwhile, my argument remains valid in respect of, not the *gender*, but the *number*, indicated in the hymns. For *two* female martyrs are the Saints celebrated in the Feast. But the hymn for First and Second Vespers and for Lauds is, in each of its four stanzas, explicitly committed to the celebration of *one* Saint. Thus in the first stanza we have: " *Fortem . . . feminam Quae . . .* ; in the second, " *Haec . . . saucia* "; in the third, " Carnem *domans . . . mentem . . . . nutriens*; in the fourth, *Hujus* precatu . . . The hymn at

[27] S. C. Indulg., 18 July, 1902—*Acta Ordinis Minorum*, XXIII (1904), 58.

Matins begins: " *Hujus* oratu . . . Thus all the hymnal matter is inappropriate for *two* female martyrs who were not virgins. I therefore argued that it would be preferable to use the hymns which I translated from the " Commune plurium non Virginum pro aliquibus locis " in case the S. R. C. would permit that use.

With respect to (b), your correspondent declared that his edition of the Breviary contains " no Commune Plurimorum non Virginum pro aliquibus locis ". In order to illustrate how very easy it is for the eyes to make a hasty mistake, as in my case of (a) above, your correspondent changed the word *plurium* (which can grammatically apply to males and females alike) into *plurimorum* (which can apply only to males)—although on the first page of my paper (p. 241) I used the correct word *plurium* non Virginum. However, the main issue here seems to be that an edition of the Breviary only " about ten years old " (as your correspondent wrote you) should not have the appendix containing so many Offices for many confessors, martyr-virgins and martyr-non-virgins. My edition is about thirteen years old,[1] with an approbation of Cardinal Mercier, dated 13 August, 1924. I suppose that my translation of the two hymns given in my paper for the March issue of the REVIEW is the only rendering into English of the two hymns that could be used for the Feast of 6 March without any conflict in respect of the *number* (plural) appropriate to that Feast. We may accordingly still hope that the S. R. C. will permit such hymns (in an appendix of my edition of the Breviary) to be used universally and not merely in certain places. It may be of interest to add that the Decree of the S. R. C. granting the use of the new Offices in some places is dated 22 May, 1914—a fact which makes it appear strange that your correspondent's edition of the Breviary of much later date should not have the appendix given in my edition issued only ten years after the Decree S. R. C.

H. T. HENRY.

[1] Mechliniae, Typis H. Dessain.

"SACERDOS ALTER CHRISTUS."

To the Editor, THE ECCLESIASTICAL REVIEW.

I wish to add to my second letter to you on "Sacerdos alter Christus",[1] that I failed to note that the passage I cited from the sermon "For the First Mass of a Priest" was really part of a two-page quotation from Berseaux, *Dimanches et fêtes*, tome 2, ch. 1, n. 5. This is the reference given in a footnote by D'Hauterive.

Berseaux seems strongly possessed by the "Sacerdos alter Christus" idea. In the first point of the sermon mentioned, D'Hauterive quotes the following from him on the text "As my Father has sent me so I send you":

> Según eso, Dios el Padre ha enviado a Jesús con toda su omnipotencia; luego Jesús ha enviado a los sacerdotes con todo el poder de que él mismo ha sido investido. . . . Es como si les hubiera dicho: Yo soy enviado por mi Padre, vosotros sois a vuestra vez mis enviados. Del mismo modo que los que me veían, veían a mi Padre en mi, así los que os verán me verán en vosotros; vosotros seréis las *imágines de mi persona, otros Cristos*, Dioses terrestres: Post Deum terrenus Deus.

I sincerely hope that some of your readers may be able to tell us when these volumes of sermons by Berseaux were published. The date is very probably several decades before 1895. I know nothing about Berseaux, except that he is often quoted by D'Hauterive. Berseaux may have references to the Fathers for the strong viewpoint he presents in the quotation given.

J. B. KAMMERER, S.J.

Corozal, British Honduras.

Comment.

There is little to comment upon in Father Kammerer's letter save perhaps to express my regret that I have no knowledge of Berseaux's work, and further to note that if the date of its publication be surmised as "probably several decades before 1895" we have not succeeded in putting the date of the *Sacerdos alter Christus* anterior to the dates indicated in Father McGivern's Letter to the Editor [2] or to the dates contended for in the letter

[1] ECCL. REVIEW, February 1937, p. 180.

[2] Cf. the REVIEW of April, 1937.

written me by a priest in California, from which I select the following passages:

My sympathies were aroused by the " treasure hunt " which has been going on. . . . Unfortunately I can do no more than bring in a few more references to the term *Sacerdos alter Christus.*

In Cardinal Manning's *Eternal Priesthood* we have: " The title Alter Christus is both a joy and a rebuke " (page 57, 17th Edition). There are, as far as I know, five uses of the term in Cardinal Vaughan's *The Young Priest, v. g.*, " The priest ought not to work as a mercenary but as a true son of his heavenly Father, who looks upon him as an *alter Christus* . . ". In Vaughan's book the phrase is written variously, with quotation marks, without and italicized. In Manning there are no italics nor quotation marks.

In the letters of St. Catherine you will remember that the Holy Father is almost invariably addressed as Christ or Christ on earth, and the Cardinals are called " His disciples ". St. Mary Magdalen of Pazzi called the convent chaplain " Christ ".

In Father Stiegele's *Retreat Matter for Priests* we read: " Christ is the great High Priest and every priest is in a way another Christ. *Our priesthood* is not something distinct in itself; *it is the priesthood of Christ.*" Father Stiegele died on 23 February, 1893. So that places my citation at least some years earlier than that of Father Kammerer! By the time this note reaches you from the Coast, it would be my luck to find my record " no longer stands! " Anyhow, it is a great thing, this treasure hunt.

I have been a browser for years and this has made a careful reader of me. Duchesne, Puniet, Dom McCann, Kenelm Digby, (best possible source of all, I think) Prat, Edmund Bishop and others, I've been through but with no success.

Manning's *The Eternal Priesthood* was published in 1883. The date of publication of Vaughan's volume I do not know. As the quotation from Father Stiegele's work includes the words " another Christ ", it would be interesting to learn the date of its publication. The quotations from St. Catherine and St. Mary Magdalen of Pazzi echo the phrases previously given by other contributors to the present lively discussion—phrases of like import in the Fathers of the Early Church, phrases which are not (as was pointed out by Father Graf) verbally integrated with the phrase *alter Christus* (as referring, not to " priests ", but to " Christians " in general).

This distinction, just noted above, leads me to quote some paragraphs from a letter written me by Father Kammerer on the *Christianus alter Christus* formula:

As you express the hope to treat the special theme—Christianus alter Christus—in a separate paper, I thought it well to let you have the following further " Find ".

1)—Calatayud, a Spanish professor with many titles to his name, in his Sermons on Doctrine published in 1797, quotes the phrase in Latin (Christianus alter Christus) and gives the same reference to St. Gregory Nyssa as does the Ven. de la Puente. Calatayud is later than de la Puente, but serves as cumulative evidence.

2)—*Tesoros de Cornelio a Lapide by Barbier* (Translation into Spanish from the third French edition, published 1909). Choice extracts in dictionary form. Vol. 1, under the heading: Cristiano, has " el cristiano es ALTER CHRISTUS, otro Cristo." The capitals indicate how strongly Cornelius a Lapide, amongst other writers, was imbued with the idea.

I hope the above will be of some use to you in the preparation of your paper.

Needless to say how grateful I am for this bit of research made by Father Kammerer in what he describes as " a brief visit in Belize ". In a previous " Comment ", I had indeed (somewhat incautiously) remarked that I hoped to write a paper on the particular formula, *Christianus alter Christus*. I ought to have added to my remark that the paper in question would not undertake to discuss the origin of the formula, or its first appearance in Christian literature, but simply its desirable use in present-day preaching. But my hope and my proposed scope are still broader than this, for in another paper I hope to discuss the use of the other formula, *Sacerdos alter Christus*, with a similar outlook. Two encyclicals of Pius X and the recent encyclical of Pius XI dwell strongly on the *Sacerdos alter Christus* formula. These three encyclicals, however, are obviously meant for priestly reading, not for popular preaching to the laity. The *Christianus alter Christus* formula, on the other hand, probably would stimulate our good people to further spiritual efforts, with results which Father Haskamp, in his letter to me, happily indicated.

After having written my " Comment " thus far, I received another letter from the scholarly California priest quoted above

(who looks at his own learning lightly—and almost laughingly —as the following excerpts from his letter sufficiently illustrate):

Once more "the Californian" comes to try your patience. First of all, a word on the "Alter Christus" theme and I am done. In Abbot Marmion's *Christ in His Mysteries* (page 89, Eng. Transl., Herder, 1923) in the chapter on "Saviour and High Priest", is this passage: "The Holy Spirit envelops him, as it were, and effects within him so close a union and resemblance with Jesus Christ that he is, like Christ, a priest for all eternity. Christian tradition calls the priest 'another Christ': he is like Him, chosen to be, in the name of Christ, a mediator between heaven and earth." To my mind the significance of the Abbot's phrase, "*Christian tradition calls the priest* 'another Christ,'" strongly points to a remote origin. You know how scrupulously exact Abbot Marmion is in giving every "chapter and verse" for all his quotations.

In my letter replying to "the Californian" I remarked that the Abbot Marmion's scrupulous care in giving chapter and verse for every quotation he made appeared to me to make his reference to "Christian tradition", as a source of the *alter Christus*, a very vague indication of the source. In brief, the Abbot simply could not mention, it would seem, any definite epoch—Early, Medieval or Modern—for the *alter Christus* as the phrase is applied to a *priest*. So far as the present discussion has progressed, I think that Fr. McGivern has succeeded best in tracing the expression back to about the middle of the nineteenth century. As the phrase is applied to any Catholic *Christian*, it would seem that the expression dates back only to the time (1611) when the Ven. Luis de la Puente used it and referred in a footnote to a work by St. Gregory of Nyssa—a work which Fr. Matthews consulted in Migne's appropriate volume without being able to find the *alter Christus* after a careful examination. Let me now return to the letter of "the Californian":

A pretty diligent and *watchful* reading of the "Letters" of St. Augustine failed to find such a phrase as ours in the many references to the Christian priesthood. What do you think, Monsignor, of St. Benedict's: "The Abbot is believed to hold the place of Christ in the monastery". "Abbas . . . Christi agere vices in monasterio creditur." In all the literature I've read, dealing with the Rule of St.

Benedict, it is pointed out that in the mind of St. Benedict the Abbot represents Christ in the midst of his monks and ought, in the measure possible to human frailty, to reproduce in his life and his government the person and actions of Christ Jesus. Benedictine scholars have elaborated this point, Marmion in his *Christ the Ideal of the Monk*, and Dom Chapman in his *St. Benedict and the VIth. Century*, devoting pages to the theme. It seems to me very likely that the term "Sacerdos alter Christus" was easily evolved from this idea, became common in sermons and the "first" one to employ the term will never be known. I hope this guess will not prevent somebody from getting the phrase somewhere in medieval literature. But, with a plea for pardon, I beg to "sign off".

But "the Californian" really didn't "sign off" right away. The "treasure hunt for the origin of *alter Christus*" has evidently got into his blood, for he added the not-quite-final-word as follows:

> Please excuse these long letters and I promise to "keep the peace" from now on, *unless I unearth the source of "Alter Christus"*!

I have thus ventured to italicize the "unless" conclusion of his laughingly learned letter. And (let me add) I shall nowise be surprised if I be the recipient of another helpful letter from "the Californian". For the penultimate excerpt from his previous letter (quoted above) ends with the genially approving remark: "Anyhow, it is a great thing, this treasure hunt."

H. T. Henry.

The Catholic University of America.

THE HOUSE TO HOUSE MISSION.

To the Editor, The Ecclesiastical Review.

There have been many articles about leakage out of Peter's Barque. It may be conceded that every city and country parish has many souls that are out in the sea. They may be there because of the evil influence of mixed marriage, because of indifference, because of seriously sinful lives, or because of some form of mild or serious anti-clericalism.

In some cases, nothing can be done to bring these souls into the Church, so far as actual reception of the Sacraments is concerned.

They should be visited, and not by parish visitors, even though these do a glorious work, nor by lay census-takers? If we meet them on the street, would we pass them by as not worth saving? Christ would not extinguish the smoking flax. So long as they have a smouldering spark of faith, we should encourage them.

I believe that there is need in the country, and especially in the city parishes, of a house to house mission. This canvas should be conducted by a priest who has the knack to ferret out non-church-goers. A priest who has infinite tact and a kind approach could work wonders.

Missions in churches will not reach these souls. Street preaching will not touch all of them. But home contacts, especially around supper time, just a pleasant, perhaps a short visit, would convince these souls that they are worth saving. Home missions in this sense would bring many souls back into the Barque of Peter. It would be for them the first plank after shipwreck.

DONALD L. BARRY, C.S.P.

Winchester, Tennessee.

SMALL CROSS SURMOUNTING THE MONSTRANCE.

Qu. Requirements for making a monstrance correctly make it necessary to surmount the monstrance with a small cross. Is it necessary to use this small cross at the top, if the monstrance is made in the shape of a cross?

Resp. The Sacred Congregation of Rites, decree No. 2957, 11 September, 1847, states: "Ac pariter exigat ut in summitate ostensorii Crux visibilis apponatur, quod requirunt ecclesiasticae leges."

Wapelhorst (No. 25) says: "Concerning the ostensorium there is nothing prescribed except that a visible cross be mounted at the top." If we delve into the history of the monstrance we find that there has been more than one change in its form. In Lee's *Glossary of Liturgical Terms* (London, 1877, page 227) we read: "Anciently the form of the monstrance varied. Sometimes it was made in the shape of a tower, or a covered chalice; sometimes in the form of an image carrying a silver pyx, in

which the Sacrament was placed." In the same work, page 256, is an ostensorium designed by the famous Pugin. It is made of a large tube of crystal, mounted in metal, highly decorated. Baruffaldus, in his commentary on the Roman Ritual, edition of 1763, page 213, states that the more ancient form is cylindrical and that in his time it was being made like a sphere with rays similar to those of the sun around it. Lee gives a cut of a similar monstrance, placing it in the sixteenth century. It is surmounted by a cross.

Of recent years, many of the commercial houses dealing in chalices, monstrances, etc., offer the latter made up in the form of a large cross and in many of these there is no small cross on the top. Since the Church does not demand uniformity in the shape of the monstrance, it does not seem improper to construct this vessel in the shape of a cross with the lunette placed at the intersection of the vertical and transverse arms. It would seem superfluous to mount a small cross on the summit of the larger one. A parallel case, perhaps, is that of the cross on the altar. A large painting of the crucifixion takes the place of the usual metal or wooden crucifix. Hence it appears that the large cross, forming the monstrance itself, would comply with the mind of the Church, without the addition of the smaller one.

CATHOLICS IN THE Y.M.C.A. AND THE Y.W.C.A.

Qu. Some years ago the Holy See warned Catholics against joining the Y. M. C. A. Despite this, relations of Catholics to the Y. M. C. A. and Y. W. C. A. seem to have changed little.

1. May a Catholic layman be a Board member of a Y. M. C. A. or Y. W. C. A. club?

2. May Catholics join the Y. M. C. A. or Y. W. C. A.?

3. Should a priest tolerate such situations, or must he take a definite stand?

Resp. The instruction to which our inquirer refers is a letter of the Holy Office, addressed to local ordinaries, that they should renew their vigilance regarding just such societies as the Y. M. C. A., which is mentioned by name.[1] This letter of the Holy Office was the subject of an article entitled "The

[1] 5 November, 1920, *Acta Apostolicae Sedis*, XII (1920), 595-597; ECCLESIASTICAL REVIEW, LXIV (1921), 269-272.

Bishops and the Y. M. C. A.",[2] and of the conference "A Catholic on the Board of Directors of the Y. M. C. A." [3]

The conditions that prompted the letter of the Holy Office have not changed in any appreciable degree. Its strictures on the Y. M. C. A. and similar organizations, as well as its warning against membership in them, retain their full force.

1. Rarely may a Catholic accept membership on the board of directors of even a local Y. M. C. A. or Y. W. C. A. club, because it is next to impossible to escape participation in affairs of a religious, and of course a Protestant, character. As was pointed out in the conference just mentioned, such membership seems frequently intended to inveigle thoughtless Catholic youths into the belief that these societies cannot be so bad after all, since a local Catholic "shining light" is a director. To say the least, a really grave cause would be required, before membership of a Catholic on such a board of directors could be tolerated.

2. It is only too true that in many localities Catholic youths lack the recreational facilities and social opportunities offered by the Y. M. C. A. and the Y. W. C. A. It is for the sake of these benefits that many Catholic young people join these societies. Nevertheless it cannot be denied that membership in them carries with it many dangers to the faith. It breeds, if nothing more, a certain degree of indifference to things Catholic.

The higher officials of the Association may protest that there is no proselytizing: though every club has its religious services, lectures, study circles and the like. Even if Catholic members are not compelled to attend, lesser officials, if for no other purpose than to boost their record, frequently spare no pains, directly or indirectly, to line them up. So too, non-Catholic fellow-members will try to persuade them to attend.

Granting the Y's recreational and social advantages, the danger to the faith cannot be ignored. If in a given club the latter are less serious, membership can undoubtedly be tolerated. Even here, it will take all the zeal of an earnest pastor to guard against any danger that may be lurking. By keeping in touch with the Catholic young people of the parish who are members

[2] Ecclesiastical Review, LXIV (1921), 242-249.
[3] Ecclesiastical Review, LXXXI (1929), 315-316.

of the Y. M. C. A. or the Y. W. C. A., and with their parents, the pastor may keep himself informed of the prevailing conditions and learn from them what course to follow in general as well as in particular.

One should not let his zeal run riot, however, especially where membership in these societies is sought merely for the sake of the recreational and social opportunities they offer, for it should be borne in mind that the more remote the dangers to faith and morals, the more such membership can be tolerated.

Then again, when steps are to be taken publicly there is the necessity of observing greater prudence. It will be rare indeed if all the pastors in any one city will agree on a definite and firm stand. Prudent reserve may be required lest too vehement aggressiveness precipitate other more serious problems.

Even if all the pastors of a community agree on a course to be carried out publicly, they ought not to proceed without consulting the local Ordinary. The discipline in the diocese is committed to him, and therefore it was to him that the Holy Office directed its letter concerning the activities of the Y. M. C. A. and kindred societies. The Ordinary, therefore, must approve and direct every public course of action.

VALENTINE T. SCHAAF, O.F.M.

The Catholic University of America.

MULTIPLYING THE MITE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Not only the talent can be increased, but also the widow's mite can be doubled and quintupled. Let these lines explain.

Catholic papers in their fight against Communism are now urging Catholic owners or partners of Big Business to see that the laborer receives a decent living wage. But what about Catholics who have moderate means and workmen fairly well situated? Burdened as they are with church and school support, and charities, e. g. the Red Cross, Home and Foreign Missions, etc., will it be possible for them to aid their less fortunate brethren? The following shows it can be done.

Having found a child unable to go to school for want of shoes, I begged a dollar from a Federal accountant, and took

her with her sister to a store. When the Protestant clerk and the Jewish owner found out the case from me, the former offered to give some of her daughter's clothes to the children and the latter donated two pairs of shoes. I still had the dollar intact, with which in a couple of days I bought socks for their smaller sister and brother. When I explained the affair to the donor, he sent over some toys to the children for Christmas. On New Year's day I took two of the younger children to thank him. His wife told two of her small girls to let them play with their Teddy Bear and Shirley Temple doll, and she petted them. The poor need sympathy. As we were leaving, the good lady slipped a quarter into the hands of the children, which I made sure reached their mother. The dollar had been multiplied.

Some priests are in poor parishes, where there are no St. Vincent de Paul Society men, but cannot they do the same or induce some widow or bachelor to take up the work? It costs time. They can get here and there a dime, or with a juvenile trailer rattling a bank they can amass coppers to buy bread or shoes for some Lazarus Jr. They can interest others in the virtues of charity and sacrifice, and their mites will bear interest on earth and in Heaven.

JESUIT.

PRECEDENCE AMONG THE SAINTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Concerning your article, "Precedence Among the Saints" (February, 1937, p. 191), I wish to make the following comment.

Saint John the Baptist, who pointed at the Lamb of God with his finger, had indeed a higher office than the other prophets of old who spoke of Christ at a distance. Hence the words of Christ (Luke 7: 28): "I say to you, among those that are born of women, there is not a greater 'prophet' than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he."

There is no question in this text of the relative greatness of the Baptist's sanctity. (Cf. *Cursus* S. S.) Since a priest in the New Law does not only point at Christ but holds Him in

his hands, and does baptize not only with water but with the Holy Ghost, and does forgive sins, the " inward " dignity of his office is surely greater than that of Saint John the Baptist's.

In the Litaniae Sanctorum, Saint John the Baptist is invoked after the angels and before Saint Joseph. If it were possible to prove that the Church gave him this precedence over Saint Joseph because of his greater sanctity, or if it could be proved in general that, in the Litanies, precedence is always or exclusively based on greater sanctity, we could indeed invoke the principle, " Lex orandi est lex credendi ". However, since such a proof is utterly impossible, the precedence given to Saint John the Baptist in the Litanies does not settle the point in question.

CONRAD BILGERY, S.J.

Denver, Colorado.

HOLDING LIGHTED CANDLE DURING " PAX ".

Qu. During the solemn Mass on Candelmas Day the clergy hold lighted candles from the Sanctus to the Communion. How can the " Pax " be given and received with a lighted candle in hand?

Resp. Regarding the Mass on the Feast of the Purification, Martinucci writes: [1] " In hac Missa candelam unusquisque accensam tenebit dum canetur Evangelium et a Praefatione usque ad sumptionem Calicis. Si celebrabitur Missa de Dominica privilegiata, candelae nequaquam accendentur." By the time the subdeacon has received the " Pax " from the deacon and is ready to give " pacem primo cujusque ordinis," the celebrant will undoubtedly have reached " usque ad sumptionem Calicis " in the Mass, and it is in order to extinguish the candles. It is to be noted that the Missal (Ritus servandus in celebratione Missae, X-8) directs, " deinde Subdiaconus vadit ad dexteram Celebrantis, et quando opus est, discooperit Calicem, accipit ampullam vini, et infundit quando Celebrans vult purificare." This would indicate that when the subdeacon returns to the altar after giving the " Pax " the " sumptionem Calicis " is taking place or has taken place.

[1] *Manuale Sacrarum Caeremoniarum*, Pius Martinucci (Rome, L. Cecchini), Liber I, Vol. I, Caput III, Par. 10, No. 126.

PRIEST PASSING CELEBRANT DISTRIBUTING COMMUNION.

Qu. A priest saying Mass at a side-altar inside the communion-rail finishes his Mass during the time when another priest is saying Mass at the main altar and distributing Holy Communion to the people (about 120). This priest must first pass the rail where Holy Communion is being distributed, and then the main altar where the Blessed Sacrament is reserved in the closed tabernacle. Should he make one or two reverences?

Resp. He should make a genuflexion on both knees as he passes the priest distributing Holy Communion, and a simple genflexion before the tabernacle on the main altar. If the number of communicants is not too great, he should kneel until the priest distributing Holy Communion has placed the ciborium on the corporal.

Cf. Martinucci; Liber I, Tit. II, Cap. III, Art. 2, Nos. 17 and 20.—*Ceremonial for the Use of the Churches of the U. S. A.* (Balto., 1875), Chapter I, Art. 3, Nos. 14 and 15.—*Manuel de Liturgie et Ceremoniale*, by Joseph Haegy (Paris, Victor Lecoffre, 1923), Part V, Section I, Chapter I, Art. 2.

WHEN IS LOTIO VAGINALIS ALLOWED.

Qu. Would it be licit for a wife to use a *lotio vaginalis* after being forced to intercourse by a drunken husband?

Would the same be licit after being forced to intercourse by an adulterous husband?

It seems that the grounds for the licitness of the use of a *lotio vaginalis* in the case of an unmarried person who has been forced to carnal intercourse, is not the fact that a sin has been committed against chastity but rather that one has been committed against justice. It seems that there is the same case of injustice in the above instances.

Resp. The parallel which our correspondent draws between an unmarried woman forced to carnal intercourse and a wife constrained to intercouse by a drunken husband or by an adulterous husband, with reference to the use of a *lotio vaginalis*, is fundamentally faulty. The right which has been violated in the case of the unmarried woman and on account of which she is permitted to use *lotio vaginalis* is specifically the right against being made pregnant by a man who has no claim over her.

The drunken husband or the adulterous husband violates the wife's right to refrain from intercourse with him, but he does not violate any right that she has against being made pregnant. Obviously a lotion will not protect the right to be free from forced intercourse after the thing has happened; hence the wife may not have recourse to this device.

What the husband loses is his right to the exercise of the marital right, not the marital right itself.

According to the moral theologians, " Non licet *semen expellere* post copulam, si haec fuit legitime vel voluntarie admissa, . . . " In casu uxoris semen fuit legitime admissum.

ADDING A CLAUSE TO CONFITEOR AT MASS.

Qu. A certain tertiary in the absence of altar boys says the Latin *Confiteor* at Mass, adding " *et Sancto Patri nostro Francisco* ", even in the Sunday public Mass in a non-Franciscan church. Is such a custom advisable?

Resp. The First Order of St. Francis (Friars Minor) has the privilege of adding this petition to the *Confiteor*. The Third Order is a true order, and its members participate in this privilege. It is a privilege, not a right; and if its insertion by a tertiary disconcerts the celebrant, or is otherwise objectionable, the pastor may require the server to omit the petition. Whether or not the custom is advisable in a parish church depends upon local circumstances. Ordinarily there is no objection.

EXAGGERATED EXPRESSIONS IN PRAYERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It seems to me that objection should be made, on the grounds of theology, psychological effect, and pedagogical method, to certain phrases commonly used in printed prayers. I submit the following classifications of such phrases, words, sentences as objectionable.

1. Exaggerated expressions of devotion or contrition.
2. Inferences that mortal sin is so very commonly committed by all.
3. Disregard of the fact that the average Christian finds expressions of endearment, such as, " sweetest ", " dearest ",

as well as expressions of outward manifestation, such as, " kiss ", " torrent of tears ", untrue, futile, unwelcome.

4. Promises for future action beyond all hope of realization.

N. DONNAY.

Staples, Minnesota.

MONSIGNOR RYAN ANSWERS A CRITIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

On page 401 of the April REVIEW, Fr. Seifert says, " There are only too many of them who labor under the false notion, consciously or otherwise, that the end justifies the means."

On page 419 Fr. Ryan answering the query as to the moral lawfulness of sit-down strikes says, " The proper approach to a discussion of the morality of the practice is to ask what end the sit-down strikers wish to attain."

Why may not the birth-controllers approach their problem from the same point of view?

Fr. Ryan's article amounts to a full justification of what Fr. Seifert says is a " false notion ".

A. W. REDMAN.

Los Angeles, California.

Referring to the second last paragraph of the foregoing curious contribution, I would say that there is no law against anyone approaching the subject of birth control from the viewpoint of the end; but that method will avail nothing because, no matter how important the end, it cannot justify intrinsically wrong means, such as the practice of contraception. The end sought by the " sit-downers " will in the great majority of cases not justify the means either, even though the sit-down strike is not intrinsically wrong. In most cases, it is wrong as a violation of property rights. The " approach " which I suggested is merely an approach; it is not the principle, nor the argument, nor the conclusion. It is useful because it enables us to realize the exact nature of the sit-down strike, to say that this performance is not theft, nor rape, but temporary interference with the exercise of ownership.

All this was made clear in my article, so clear that the confusion of mind and lack of logic displayed in the foregoing letter are almost inexplicable.

JOHN A. RYAN.

Book Reviews

LIBERTY—ITS USE AND ABUSE. Vol. II. Applied Principles of Ethics. Individual, Social and International Ethics. By Ignatius W. Cox, S.J., Ph.D. Fordham University Press, New York. 1937. Pp. vi+273.

Among the vagaries of modern times in the field of morality there has been one common outstanding notion: the widespread desire of liberty of action. Perhaps it is the fruit and flower of the seed sown during the last two centuries, when so much emphasis was put on individualism. Man was to be free in every way, socially, economically, religiously. There were to be no bonds, no checks; he was to have liberty to the fullest extent. Unrestrained liberty was defended even in matters of morality. Small wonder then, that we should be heirs to all sorts of scatter-brained ideas on what is right and what is wrong. Father Cox must have had this condition in mind when he titled his new book on Ethics: *Liberty, Its Use and Abuse.* In opposition to a rising tide of erroneous notions, he sets out to show that real freedom is to be found not in the abuse of our liberty, so much as in its proper use.

In the first volume of this work basic principles for the correct ordering of man's moral life were established. In this second volume the author has applied these principles to the various concrete conditions of man's life, as an individual, and as a member of society, whether it be domestic or civil. To this there is added a treatise on international rights, and the ethics of peace and war.

The book offers a clear and well reasoned defence of the principles which must direct human conduct. Here we find the sound conclusions of Scholastic ethics, arrived at by convincing proof. The author, disclaiming orginality of thought, has based much of his work on such authorities as Fathers Brosnahan, Macksey, and Lamb. As a new text book of Ethics it reveals the benefits of guidance of such capable men, with years of actual classroom experience.

A glance at the contents of the volume will show that it is in every way up-to-date, for it answers the most important questions demanding attention to-day. The rights of the family, the rights of the state, the problems of sterilization, suicide, euthanasia, lynching, birth prevention—all receive the only answers consistent with right order and right reason. The problems of Communism, perverted economic individualism, the living wage, the right of collective bargaining, the right to strike, the right to private property are considered in full. A rather interesting and informative appendix on

Social Justice is included, in which this comparatively new, yet widely publicized, concept is discussed with reference to Liberty and the Natural Law.

Opinion will be divided as to the advisability of the method of presentation employed—that of the thesis form, with syllogistic proof, with proof of the major, proof of the minor, corollaries and scholia. This is in keeping with the traditional Scholastic method, and has its advantages in clearness of thought and cogency of proof. The open and undisguised display of the mechanics of thought and the syllogistic method will hardly help to spread the book outside the class room. A more attractive arrangement and presentation of the excellent matter offered would make this work doubly useful.

WHY CATHOLIC MARRIAGE IS DIFFERENT. By Bernard A. Sause, O.S.B., Ph.D., J.C.D. B. Herder Book Co., St. Louis, Mo. 1937. Pp. 225.

" Not war, nor famine, nor pestilence, have brought so much suffering and pain to the human race as have hasty, ill-advised, marriages, unions entered into without the knowledge, the preparation, the thought which even an important commercial contract merits." These words formed part of Cardinal Mundelein's Advent pastoral instruction read in the churches of the Chicago Archdiocese in 1935.

The truth of this statement is fully understood by pastors of souls who have seen personally the tragedy of a man or woman facing oncoming old age, disappointed, disillusioned, unhappily married. It is a still greater tragedy to see an obstinate self-sufficient young person blinded by an infatuation which will terminate in an imprudent marriage. All too often we hear the sad words: " If I only had a chance to do it all over again." We know there is no " again " in marriage according to the law of God. It can safely be said that much of the sorrow of unhappy marriages might have been avoided if those entering into matrimony had better understood the nature of this state and its obligations.

A hearty welcome, therefore, must be given to a book that will give Christians a better and a deeper understanding of the sacrament of Matrimony. Present-day thought on marriage in circles outside the Catholic Church is confused, oftimes contradictory, frequently diametrically opposed to what Christ has taught on this subject. To those who would depreciate the sanctity of this sacrament, as well as to our Catholic people who might be influenced by such opinion, we must show *why Catholic marriage is different.*

In clear, simple, and popular language the author has explained the principle laws of the Church governing Christian marriage, with their

background in theology, Sacred Scripture, and sacred liturgy — all woven into a very readable exposition.

There are excellent chapters on the Preliminary Steps to Marriage, Matrimonial Impediments, The Mixed Marriage Problem, Education of Children, Ecclesiastical Matrimonial Courts, and Divorce, among the fourteen chapters that make up the book. Noteworthy is the emphasis placed upon the beauties and desirability of the Nuptial Mass and the Nuptial Blessing, which entirely too many Catholics are willing to forego, in favor of what they deem more elaborate ceremonies. The chapter on Birth Prevention, one of the greatest matrimonial problems of the day, is well worth reading.

THE ROAD TO PEACE. By James J. Daly, S.J. The Bruce Publishing Co., Milwaukee. 1936. Pp. x+191. Price $2.00.

The Religion and Culture series is well known. *The Road to Peace* is the latest book of this worthy series and is, of course, up to the standard of its predecessors. The two words " religion " and " culture " somehow seem to characterize *The Road to Peace.* Religion permeates its pages and culture peers from every line. The book is a peaceful " road to peace," for the beautiful prose of the author begins to please as soon as one delves into the " Sweetness and Light " of the first essay and continues to charm as one journeys to the " Visio Pacis ".

The Road to Peace is a collection of twenty-one essays, each of which is a literary gem. Father Daly treats of religious facts with which all are familiar but does so in an extraordinary way. In short, Fr. Daly is original, clothing ordinary facts with new beauty. In one essay, for example, he compares learning to pray with learning a foreign language and traces the similarity of the mutual difficulties involved. In another essay he improves upon a familiar simile. The love of God could more fittingly be compared to the sun " if the sun were to be multiplied until each one of us had a sun to himself."

When in a meditative mood or when seeking quiet and rest, read *The Road to Peace.*

LAY PARTICIPATION IN CHRIST'S PRIESTHOOD. By the Rev. William A. Kavanagh, S.T.D. Washington: The Catholic University of America. 1935. Pp. xv+131.

Pope Pius XI in his encyclical on the Priesthood (20 December, 1935) refers to the " beautiful doctrine of the Mystical Body of Christ, a doctrine so dear to St. Paul ". This doctrine, the Holy Father adds, " shows us the Person of the Word made flesh in union with all His brethren. For from Him to them comes a supernatural influence, so

that they, with Him as Head, form a single body of which they are the members." The doctrine of the Mystical Body in consequence of these words will hold forever an honored place in Catholic teaching. Doctor Kavanagh deals with one phase. He shows conclusively that the Priesthood of Christ in its most ample sense is not confined to the bishops and other clergy, but extends also to the whole body of the faithful. This is proved, first of all, from the nature of the Church, which is best expressed in its deepest essence as a living organism, the Body of Christ. The doctrine is not new; as Prat says, it really has no history, for it needed no elaborate development. There is, however, in Chapter 5, a solid historical investigation; the doctrine is traced from the time of St. Justin down to the days of the greater scholastics.

A special significance is given to this doctrine in our day by the revival of the spirit of the Catholic liturgy and the Catholic Action program. The laity are called upon to take a more active part in the work of the Church; surely they will be more zealous when they understand that baptism is an initial measure of participation in the Priesthood of Christ. By baptism one is made to share something of Christ's Priesthood; baptism, according to St. Thomas, by reason of the character which it imprints, is a definite assignment to religious worship. It carries with it an obligation; but it also brings about a spiritual resemblance to Christ, the Priest. This is the great effect of the mark which is imprinted on the soul by baptism. This is also the reason why other sacraments, especially Orders, are invalidly received by the unbaptized.

All the proofs necessary to establish this doctrine are found in Dr. Kavanagh's monograph. In these days of study clubs, Evidence Guilds and the teaching efforts of the Confraternity of Christian Doctrine, a book such as this is very timely. If we are calling upon the laity to share the burdens of the teaching mission and active life of the Church, we should also inform them of their true place as members of Christ's Body. St. Peter calls all Christians a "kingly priesthood". In the Old Testament every Israelite had the obligation of offering proper worship to God; there was a common priesthood for them all, as well as a special priesthood of the sons of Aaron and Levi. There is a priesthood of the order of Melchisedech in the New Testatment, but all Christians are called upon to offer sacrifice through Christ. We might remark that Chapter seven of this book is a beautiful sermon, solidly dogmatic, on lay participation in Christ's Priesthood.

Apart from all literary embellishment this is undoubtedly the very best work that has been produced on this subject in a generation. In fact, the doctrine of lay participation in the Priesthood of Christ has not been brought forward prominently since the exaggerations of the Reformation. In our time the priesthood itself needs to be de-

fended: how better can this be done than to show that without sharing in the Priesthood of Christ one cannot share in the sacrifice which He offered.

A HANDBOOK OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE. Edited by the Rev. John S. Middleton, Ph.D. Foreword by His Eminence Patrick Cardinal Hayes. New York: Benziger Brothers. Pp. xvi+176.

The wave of anti-religious teaching which is going round the world must be met by adequate exposition of Christian truth. For this purpose a far-reaching program is necessary. All cannot be left to the pulpit or to the parish school. The forces of atheism are ceaseless in their propaganda; they use every means in education and social life for their purpose. The Confraternity of Christian Doctrine is only continuing the triumphs of its long history by taking the lead in combating these dangers by methods suited to the times. Cardinal Hayes emphasizes the four objectives outlined by the National Center of the Confraternity in Washington. These are: 1. The religious training of Catholic elementary school children not attending Catholic schools, in vacation schools and instruction classes during school year. 2. The religious instruction of Catholic youths of high-school age not attending Catholic schools, in suitable study-clubs and by other successful methods. 3. The religious study clubs for adult groups; inquiry classes for non-Catholics. 4. The religious education of children by parents in the home. He draws especial attention to the personal obligation resting on parents and guardians to teach Christian doctrine to the little ones by word and example.

This convenient volume contains much general information and gives many helps for the organization of the Confraternity as prescribed by Canon 711. The Holy Spirit is invoked as the Spirit of Truth, the Fire of Love, and the Giver of Strength for all members. The decree of the Sacred Congregation of the Council, *Provido sane Consilio*, is given in its entirety, and also the address made by His Excellency, the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the National Catechetical Congress held under the auspices of the Confraternity in New York, October, 1936.

Those who have used the material issued from the National Center at the National Catholic Welfare Conference will find much of the same information here. For distribution among the laity the leaflets will be found more convenient.

The need of religious instruction is so widespread and the work to be done so enormous and manifold that a constant improvement in method is demanded as well as enlargement of scope.

A review of a handbook of this kind should rather point to the vast field, white for the harvest, than criticize any defect in the machinery proposed for gathering it into our Father's barns.

We therefore welcome the booklet as a more convenient source of reference than the proceedings, leaflets and other sources from which it has been compiled. Father Middleton has made a contribution by the labor which has produced this first fruit of his efforts as Director of the Confraternity of Christian Doctrine for the Archdiocese of New York. The reader may also hereby be informed that the next Catechetical Congress will be held in St. Louis, Missouri, 9-10-11-12 October, 1937.

PEACE AND THE CLERGY. By a German Priest. Translated by Conrad M. R. Bonacina. Sheed & Ward, Inc., New York City. Pp. xiii+166.

To-day nations are threatening nations with armed preparations. National passions are seething over crucial problems. On all sides are to be seen suspicion, jealousy, hatred, and unrest. If the current is not checked, the nations will drift into a catastrophe far worse than the World War. This book offers a solution to the vexing problems facing the world. The scope of the work is well stated in the Preface: " The purpose of this book is to set forth the basic principles of a Peace Movement, to demonstrate its entire agreement with the most elementary ideas and precepts of the Catholic religion, and to call for the enlistment of far stronger Catholic forces in the cause of peace and its world, and against war and its world. It is addressed first and foremost to the Clergy as the appointed leaders of every Christian and spiritual mission." In five chapters the authors treats of the Catholic Peace Movement from various angles. The first chapter serves as an introduction to the work and is properly entitled the " Urgency of Our Mission ". Chapter two gives us the " Religious Character of the Peace Movement," while the third chapter is devoted to a consideration of " Christ and the Peace Movement ". In the fourth chapter the competence of the Church for the work of peace is well treated. Finally, the work is brought to a close with " The Point at Issue ".

No essential of the subject has been left untouched. The book exposes the fallacy of the maxim proposed by governments to-day: " If you want peace, prepare for war ". God's vision of the world is a community of nations living together in peace. Any effort on our part to destroy false judgments and prejudices regarding foreign nations, to form and cultivate friendly contacts among nations, and to see that justice is done to all; or, in a word, any movement toward peace is in keeping with God's will. Our consciousness that we are

members of the Mystical Body of Christ should serve as the basis for peace. If we would only foster the Christian spirit of love and humility and not let our judgments be ruled by political and national frontiers, then international life would speedily take on a new appearance. Potentially the Church is the most important Peace power in the world because of her comprehensive and unitary organization and because she is the greatest supernatural world organism. The task before us is to see to it that she become the leader for peace and the resolute opponent of war. This can be accomplished by the adoption and application of the forces of peace. We can best serve peace by encouraging Catholic peace groups, by lectures and discussions, by prayer and by attending Mass and receiving Holy Communion with this end in view. Thus the author has given us no theoretical work on peace, but has shown in a practical manner how each and every one of us can work in the Peace Movement. The book is an eloquent appeal for coöperation on the part of the clergy. If our priests enlist Catholic men and women in this noble cause by their own example, by instruction and encouragement, they will hasten the establishment of " the peace of Christ in the reign of Christ ".

DOCTRINE AND DEVOTION. By Father Tanquerey, S.S. Desclée & Co., Tournai in Belgium, or St. Mary's Seminary Book Store, Baltimore. Pp. 415.

The distinguished author of this, his last, work has been known far and wide and over a long period as an able writer of theological text books, dogmatic and moral. In the evening of his life he turned his facile pen to the science of ascetical and mystical theology, and thus became one of the pioneers in this almost unchartered field.

Many thought that the *Spiritual Life* would be Father Tanquerey's last venture into print. Hitherto he had written chiefly, if not exclusively, for priests, seminarians and religious. Now, in the closing days of his life and in spite of declining health, he thought of that vast army of devout and earnest Christians to whom the Church looks to-day, as perhaps never before, for coöperation with her hierarchy in the work of bringing souls to Christ. The lay apostolate, Catholic Action, requires, above all else, enlightened devotion and love. Father Tanquerey was convinced that such devotion and love could flourish only if grounded on the doctrines of our faith. He therefore composed, chiefly for the benefit of these lay apostles, a series of articles and essays in order to show that our principal dogmas are not merely truths to be believed, but also well-springs of true and solid piety. These articles and essays have been brought together in one volume. In their original French they are known as *Les Dogmes*

Générateurs de la Piété, and *La Divinization de la Souffrance*. But the translator states that he was given a broad permission by Father Tanquerey himself to make whatever changes might be thought beneficial to English readers.

That this permission was used, but with discretion, will become apparent to anyone who compares the two versions. The arrangement of the material is entirely the work of the translator. Scattered throughout the volume are evidences of careful selection in the material itself. The translator sought to reproduce the ideas of the author, not his words, with the result that the only evidence we have that the book is a translation at all is that which is printed on the title-page and in the translator's note.

Those among us, laymen or clerics, who are deeply interested in the Liturgical Movement, will find in the chapters on our incorporation into Christ, our share in the priesthood of Christ, and our sacrifice of the Mass, the true foundation on which that Movement must rest, if it is to prosper and grow.

The latter half of the work gives a complete philosophy and theology on Christian suffering, and ends in the heights of sacrificial love in the unitive way of spiritual perfection.

Since the character of this work is even more devotional than theological, no special bibliography is appended. The book will answer well the needs of ecclesiastics for solid spiritual reading, and for the preparation of meditations and sermons on doctrinal subjects.

JESUS AND HIS MOTHER. By the Reverend Winfrid Herbst, S.D.S. Frederick Pustet Co., Inc., New York City. 1936. Pp. 262.

The devotional writings of Father Herbst have found a warm place in the hearts of Catholics of this country for some years. The reason is that in his books are to be found the deep devotion and the spirit of piety which virtuous souls crave. More than that, however, his devotion is solidly founded upon doctrine, fervor upon the truths of faith, and loftiness of theme condescends to matter-of-factness in practical application. Upon these characteristics of his writings has been built the popularity and success of this prolific writer.

Father Herbst's *Jesus and His Mother* may be considered a companion volume to the earlier *The Divine Saviour*. It is a trilogy of skilfully painted word pictures of the lives of Jesus, Mary and Joseph. The author selects the better known incidents of their lives, gives the doctrinal or historical setting, meditates upon them, and applies them to the lives of Catholics to-day. The application is admirable. From the birth of Christ to His passion, and the continuation of His existence in the Eucharist, we follow our Saviour in the more prominent

episodes of His life and teaching. Mary is set before us in her most glorious titles; Joseph, in his greatness and sanctity.

It is to be expected that no book can exhaust the fulness of these three lives. Many other things might have been included, but what is found in *Jesus and His Mother* will be effective in returning profit and delight to the reader. The reader is, moreover, likely not to be satisfied with reading and admiring, but will be inspired to seek the goal set by the author, a fuller appreciation and a more lively devotion to the Holy Eucharist.

LE LIVRE DES PSAUMES. Traduit et commenté par le R. P. Jean Calès, S.J. Vol. I. Introduction. Psaumes I-LXXII (Vulgate I-LXXI), pp. viii+699. Vol. II. Psaumes LXXII-CL (Vulgate LXXI-CL), pp. 686. Paris: G. Beauchesne et ses Fils. 1936. Large 8 vo.

These two volumes by Father Calès will appeal principally to the student of the Sacred Scriptures, although the priest on active duty will find them very helpful in his private devotions and his recitation of the Breviary. The novel plan of treatment, moreover, will commend the book to those who can give but an hour or so at a time for study.

The Introduction is concerned with the psalms in general. The author takes up the order and division of the psalms, the titles, authors, dates and the formation of the Psalter. These chapters are followed by an appreciation of the poetry of the psalms and an explanation of the doctrine and the liturgical usage. A short discussion of the text, the various versions and a good bibliography bring the Introduction to a close. There is also an excellent analytical table of contents. In the body of the book, the author treats each psalm separately, discussing each under the headings listed above. The commentary is preceded by a French and a Latin translation of the psalm. The exegetical notes are satisfactory, although in a number of instances one would like more extensive treatment.

Personal preferences and the peculiar interest of readers enter largely into their estimate of a text book's worth, and rarely does a teacher or even a pupil give absolute approval to any one book. Father Calès recognizes this: for the Preface says: "Les professeurs d'exégèse ont visé à former un tout uni et coherént au lieu d'être des remarques détachées sans suite, des postillae, comme on disait au moyen âge, expliquant séparément tel ou tel détail du texte. Cette methode a des inconvénients: elle s'expose notament à ne pas élucider chaque point proportionnellement au besoin qu'il a d'être élucidé. Mais il nous a paru que les avantages l'emportaient, à tout prendre, pour les lecteurs que

nous avions en vue." The book will have no great appeal for the professor or advanced students of the Sacred Scriptures. It should, however, stir the interest of seminarians, religious who recite the Divine Office, and priests who want a commentary that does not investigate the more obscure and abstruse points.

THE CHRISTIAN VIEW OF MAN. By J. Gresham Machen. New York; Macmillan Co. 1937. Pp. 300.

From the Catholic point of view there is something both pathetic and refreshing about this book. It is written in simple, direct English, and is based on what the author calls " a common-sense interpretation of the Bible ". There is no attempt to bewilder the reader with profundities of higher criticism, or to evade the consequences of a rational fundamentalism concerning the contents of the Scriptures. Amid the break-up of modern Protestantism, it is indeed refreshing to find here so much orthodoxy, so much that is real Christianity.

Dr. Machen's *credo* is quite extensive, and most of it is doctrinally sound. He professes his belief in the supernatural; in a personal God who has revealed Himself to man, and who inspired men to write about Him; in the doctrines of Trinity, Incarnation, and Redemption; in Christ's virginal birth, the reality of His miracles, the truth of His resurrection and ascension; in the creation of man, both as to body and soul; and in the mystery of original sin.

The pages on predestination make quite different reading from those written by the founder of Dr. Machen's church. In fact, he appears to be much nearer to Catholic Thomistic thought than he is to the hard, unfeeling teaching of Calvin. Substitute for predestination physical premotion, and for predetermination efficacious grace, and it will not be too easy a matter to define wherein Dr. Machen departs from Thomistic theology. Moreover, like the Thomists, and unlike Calvin, Dr. Machen insists that man remains morally free and responsible for his good or evil actions. Few will concede that he really reconciles man's freedom with God's predetermination, but do not the Thomists themselves admit that here precisely lies the mystery? The important thing for orthodoxy is that one admit both ends of the problem: God's decrees and grace on the one hand, and on the other, man's free coöperation or lack of it and consequent merit or demerit.

The pathos lies in the fact that the author, who was so thoroughly Catholic in many of his doctrines, still missed completely the fundamental doctrine of the Church. He was convinced that the Church cannot be trusted, because " it has fallen too often into error and sin ". There was, consequently, nothing else left for him as the source of unfailing truth but the Bible. But there are too many instances even

in this fairly orthodox volume which militate strongly against Dr. Machen's rather naïve conception of the Bible as being always self-explanatory. From his own presentation, the very title of his book becomes a misnomer, since there are—and even Dr. Machen would be compelled to admit it—millions of Christians who do not and cannot honestly accept *in toto* his "Christian" view of man.

The concluding chapters of the book are considerably marred by the age-old failure to understand clearly what was natural and due, and what supernatural and gratuitous, in the original gifts bestowed on Adam by God. This failure brings in its train the false theories of imputed guilt and imputed righteousness.

THE LITURGY OF THE MASS. By Dr. Pius Parsch. Translated by the Rev. Frederic C. Eckhoff. With a Foreword by the Most Rev. John J. Glennon, D.D. B. Herder Book Co., St. Louis, Missouri. Pp. 358.

If all the books avowedly written to further the Liturgical Movement—those efforts toward an intelligent appreciation of the Ecclesia orans—were marked by the same happy combination of scientific merit and simplicity as this one, the attainment of its objectives would be greatly facilitated. Father Parsch has contributed much indeed toward a better understanding and appreciation of the Holy Sacrifice of the Mass. In clear and simple language he sets forth the meaning of its liturgy, chiefly by an historical development of the various parts and an analysis of their content and significance.

Nothing could be more direct and simple than the author's method. He is entirely objective and seems merely to unfold the story of the Mass. He tells what the Mass is, and then how it became so. Beginning with the gradual revelation of the Eucharistic doctrine by Christ, he describes the essential elements present at the institution of the Sacrifice following the Last Supper. This was the Mass entrusted by Christ to the Church that she might preserve it "until He comes". "Christ", says the author, "might have determined the structure of the Mass even to the smallest detail, and have it remain so for all time. But He gave to the Church only the essence of the Mass, allowing her to surround it in the course of time with sacred ceremony and prayer. . . . This labor of love is not yet completed, but will continue until the end of time."

An examination of the Mass liturgy of the first three centuries is made and from the main outlines of the Holy Sacrifice as therein discerned, Father Parsch concludes: "At that very early date the Church adopted that form with which the Mass has been impressed for succeeding ages. All the liturgies of the East and of the West, however

much they may differ in detail, have preserved this ground plan of the second and perhaps even of the first century."

Beginning now with the prayers at the foot of the altar, each of the ceremonies and prayers is considered in turn. First their content is examined, then their origin and development, and finally their significance. This forms the larger part of the work and is most interesting and informative. His analysis is always clear and expressed in language that is remarkably free from technical terms. Although his explanation may at times differ somewhat from that found in current English manuals on the Liturgy, yet his reasons are always convincing. Father Eckhoff is to be congratulated on making this work available to English readers. One hopes that it will be only the beginning of a series of translations from the prolific pen of the Augustinian Canon of Vienna, which has contributed so much to the liturgical revival in Europe.

Book Notes

The progress in spreading a consciousness of the vital power embodied in the Catholic liturgy has been slow but steady. The Council of Trent commenced what was essentially the liturgical movement. Since then the Popes have steadily furthered its cause by reform movements, and encyclicals, declaring that here we have a source of the true Christian spirit and the fundamental unity of Catholicity.

Orate Fratres, a review devoted to the futherance of the liturgical movement in America, marks its tenth anniversary with an issue that assumes the proportions of a book, both in size and scope of content. In seventeen articles, written by authors well-known in this field, we have a consideration of practically every phase of the liturgical movement. The writers treat of corporate worship in general; the Mass, which is the center of Catholic liturgy; the Sacraments and the Divine Office. Further, they show the relation of the liturgy to faith and morals, Scripture, Catholic Action, the press, asceticism, art and music. Finally, they discuss in general the tremendous spiritual value of the liturgical movement with a view to promote enthusiastic clerical and lay activity in the future. This tenth anniversary edition is the starting-point of a still greater effort. (The Liturgical Press, Collegeville, Minn.; pp. 104.)

Biology, a study of the principles of life for the college student, by U. A. Hauber, Ph.D., with the collaboration of M. Ellen O'Hanlon, Ph.D., is published by F. S. Crofts & Co., New York. Readers who left the classrooms before the close of last century and who shut up forever their college text books then, would be amazed to see what advantages in school manuals the collegians of this day and generation have over us of a full generation gone. Science texts of those days were surely technical enough, but not in the least cultural or related to the student's personal concerns and interests, physical, social and intellectual. In the present volume, which is said to be the outcome of more than twenty years of teaching experience, the miracles of life in all their phases are attractively explained, with God ever in their background, and with fine scholarship and scientific accuracy.

Suggesting the greatest paradox history has known is the title *Christ and Littleness* by the Rev. James F. Cassidy. (New York, Benziger Brothers.) The author shows how our Lord practised the way of littleness from Bethlehem to Calvary; littleness in the sense of humility, meekness and spiritual detachment. Numerous Gospel incidents are chosen to exemplify these qualities in Christ's actions and teaching. Few of these are

discussed at length and, for the most part, the application is left to the reader.

The application of "littleness" seems to have been stretched somewhat. In the Passion, humility is magnificently apparent, but the connotation of "littleness" scarcely applies to that great drama. After all, such "littleness" is big beyond understanding.

Father Cassidy has written with simplicity and restraint, and he gives his readers something for meditation. The book will lend itself readily to private spiritual reading.

Dr. Berutti's *Institutiones Juris Canonici* is a commentary on canons 487-681, "De Religiosis," and it will be as warmly welcomed as his volumes *De Normis Generalibus*, for it is written with the same care and accuracy.

All declarations of the Pontifical Commission for the Interpretation of the Code and other documents of the Apostolic See, as well as relevant historical notes, have been gathered and set in their proper places. The author has been careful to preserve the logical connexion, and the matter is divided into chapters, articles, paragraphs and numbers in a manner that makes for easy reading and for retaining the matter in the memory. Upon those matters in which there is diversity of opinion, Dr. Berutti presents his opinions backed with solid arguments. It is a volume that will be helpful to students of canon law, members of religious orders and congregations, and members of diocesan curias. (Casa Editrice Marietti: Turin, pp. xvi + 384.)

La Sainte Messe by Père Gerest (Paris, P. Lethielleux; pp. 386) explains the ceremonies and the prayers of the Mass, but its principal object is to show the intimate connexion of the Holy Sacrifice with progress in the supernatural life. The author, who is Preacher General of the Dominican Order, has written a book that is replete with suggestions for *ferverini* and for private devotion. The style is such, however, that, in spite of its excellences, few American priests are likely to be attracted by it.

Another adaptation of the morality play *Everyman* has been received. In this edition the text is mimeographed; stage directions are on the same page as the "lines"; chorus parts with melodies adapted from the works of Gounod are placed at the end, as is a floor-plan for the play. The sheets are bound in heavy paper with cloth backing, making it a convenient book for the amateur actor to study. The play has been arranged for an all-male cast, but several of the characters may be played by females without change of lines. The original wording of the unknown author or authors has been preserved, and adds to the charm of the play.

The adapter and publisher (the Rev. Clarus Graves, O.S.B., St. John's University, Collegeville, Minn.) asks a royalty of twenty dollars for the play, but he issues the necessary copies of the manuscript gratis with the payment of this fee. As there are some two dozen characters in the play, this arrangement will be very likely to appeal to some directors of amateur theatricals, who will feel that they are getting something tangible for the royalty payment. For many a small church or school group, however, twenty dollars (even with the manuscripts included) is too large an amount to start off with as overhead expense.

A new edition of *Examens Particuliers Sur Divers Sujets* by Father Olier and other priests of Saint-Sulpice has been prepared by the Rev. J. Blouet, Superior of the Grand Séminaire de Coutances. (Paris, J. Gabalda & Cie.) In the present volume some thirty new subjects have been introduced, a number of old ones eliminated, and the material has been arranged in a more logical order. The book is divided into four parts. In the first are given "examens" on the ordinary exercises of Christian and ecclesiastical life. The second is concerned with the virtues. The third takes up the ecclesiastical life, vocation to that life, holy orders, the functions of the sacred ministry, and retreats preparatory to ordination. The fourth part considers the principal feasts of the scholastic year (October to August in France). The book has been prepared for seminarists, but priests who read French will be able to glean some helpful hints for sermons and for private devotion.

The Blessed Sacrament is the center of our faith. Surrounding this great mystery of faith is a wealth of figure and symbol, designed to help us to know

and love better the treasures of wisdom and knowledge hidden beneath the sacramental veils. This symbolism is unknown to most Catholics. In *Tales of the Blessed Sacrament,* Father Murray, O.P., presents twelve essays or meditations grouped about this symbolism. Bethlehem, the House of Bread, for instance, is linked up with the Sacred Host; the sanctuary lamp with the Light of the World. Interwoven throughout are striking historical episodes and apt quotations from Scripture. The whole is intended to stir up devotion to our Eucharistic Lord, and should be helpful to laity and clergy alike. (B. Herder Book Co., St. Louis, Mo., pp. 121.)

The glibness with which the term "Catholic Action" has been used most often faintly remind one of the war slogans, which reached utter absurdity in "Send flowers and help win the War". That Catholic Action is neither a slogan nor a catch-all of ultra "pious" schemes, Fr. A. M. Crofts, O.P., precisely and clearly shows in *Catholic Social Action.* Appealing to the authority of Christ, of the Apostles, of the numerous encyclicals and other letters of the last four Popes; and to the principles given by St. Thomas, the author defines and analyzes the nature of Catholic Action, its extent and limitation, and how it is to be fostered and developed.

Because the author deals with profound principles, the book makes greater appeal to the clergy than to the average lay reader, who may be bewildered and possibly bored by the contents unless a trained and skilful director explains and illustrates them. The author, quoting the Holy Father, insists that Catholic Action is an instrument which pastors are not free to use or not to use, but "a supple and well ordered instrument of coöperation in the hands of the clergy who know how to avail themselves of it." Priests can study this book not only for their own enlightenment, but to mine from it treasures for their people in the form of sermons, study club assignments, and lectures. (B. Herder Book Co., St. Louis, Mo.; pp. 327.)

Panis Parvulorum is a comprehensive guide for catechists in preparing children for First Holy Communion. In the introduction Fr. Stehle aptly sets forth his aim when he insists that the instruction of children ought to be motivated by an active and living love for Christ. Vividly he depicts the spiritual genesis of mankind by means of scriptural pictures with the Holy Eucharist, the *Panis Parvulorum,* as the consummating center. What will doubtless fascinate the children and strikingly impress their plastic minds are the actual examples taken appropriately from the lives of children of our own generation. The author concludes each chapter or hour with a prayer drawing the attention of the children to a personal imitation and love for Jesus. (*Ein Erstkommunionunterricht auf biblischer Grundlage.* By Klemens Stehle. H. Herder Book Co., St. Louis, Mo.; pp. 97.)

Saintly Children, by the Rev. Winfrid Herbst, S.D.S., contains twenty edifying and instructive biographies of saintly children of our own time. They show forth the wisdom of the prophetic words of His Holiness Pope Pius X, of happy memory, pronounced at the time his decree on early Communion for children was promulgated, "Now there will be saints among children". All mothers and teachers should have their children or pupils read this book. And the obedience and fidelity of the little people will be their reward. (Benziger Brothers, New York; pp. xiii + 207.)

With regard to the materials now available for religious instruction, priests and teachers of religion may well believe that the golden age is beginning to arrive. Much of the material offered now by publishers ranks high in educational content as well as in artistic skill. Among the best materials available are the publications of Ars Sacra (Woolworth Building, New York, N. Y.). There are, for instance, the three booklets: *Our Father, Hail Mary, My Little Friend Jesus.* The delightfully colored pictures will first attract the attention, and then the text will be enjoyed both by the little ones and their elders. Ars Sacra also offers the famous Fugel Series of 100 illustrations of the Old and the New Testament. The Fugel pictures may profitably be used in the schoolroom as well as in church. Some pastors have been displaying the respective Fugel picture in the vestibule of the church to illustrate the Sunday Gospel.

Books Received

THEOLOGICAL AND DEVOTIONAL.

SPURS TO CONVERSION. By the Reverend Edward M. Betowski, Professor of Homiletics, St. Joseph's Seminary, Yonkers, N. Y. Preface by the Most Reverend John Francis Noll, D.D., Bishop of Fort Wayne. Benziger Brothers, New York City. 1937. Pp. xx-356. Price, $2.75 *net.*

MARY. A Study of the Mother of God. By the Reverend Father Canice, O.M.Cap. M. H. Gill & Son, Ltd., Dublin, Ireland. 1937. Pp. x-340. Price, $3.00.

THE LIFE OF CHRIST. By the Reverend Isidore O'Brien, O.F.M. Foreword by the Most Reverend Edwin V. O'Hara, D.D., Bishop of Great Falls. St. Anthony Guild Press, Paterson, N. J. 1937. Pp. xv-540. Price, cloth, $2.50; paper, $1.00.

MARY MAGDALEN, A STUDY IN EXEGESIS. By the Most Reverend Alexander MacDonald, D.D. The Catholic Truth Society of Canada, Toronto, Ontario. 1937. Pp. 23.

THE ROYAL ROAD OF THE HOLY CROSS. By Abbé Jean Robin. Translated by M. R. Glover. P. J. Kenedy & Sons, New York City. 1937. Pp. 146. Price, $1.60.

THE PRIEST. A Retreat for Parish Priests. Translated from the French of Abbé Planus by the Reverend John L. Zoph. Preface by the Most Reverend John J. Mitty, D.D., Archbishop of San Francisco. Benziger Brothers, New York City. 1937. Pp. x-310. Price, $2.75 *net.*

READINGS AND REFLECTIONS ON THE GOSPELS. By the Reverend Winfrid Herbst, S.D.S. Frederick Pustet Co., New York City. 1937. Pp. 203. Price, $2.50.

INSTITUTIONES IURIS CANONICI AD USUM UTRIUSQUE CLERI ET SCHOLARUM. Vol. V. Index Rerum totius operis et Appendices. P. Matthaeus Conte A. Coronata, O.M.C. Doctor et Lector Juris Canonici. Casa Editrice Marietti, Torino, Italia. 1936. Pp. viii-388. Prezzo, Lib. It. 20.

DE RELIGIOSIS. Vol. III, "Institutiones Iuris Canonici". P. Dr. Christophorus Berutti, O.P. Casa Editrice Marietti, Torino, Italia. 1936. Pp. xvi-384. Prezzo, Lib. It. 25.

JUS MUSICAE LITURGICAE. Dissertatio historico-iuridica. Sac. Dr. Florenzo Romita. Casa Editrice Marietti, Torino, Italia. 1936. Pp. xxviii-320. Prezzo, Lib. It. 15.

THE HOLY TRINITY. A Theological Treatise for modern Laymen. By the Reverend J. P. Arendzen, D.D., D.Ph., M.A. Sheed & Ward, New York City. 1937. Pp. vii-154. Price, $1.75.

PROCEEDINGS OF THE NATIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE. New York, N. Y. October 3, 4, 5, 6, 1936. St. Anthony Guild Press, Paterson, N. J. Pp. xviii-286. Price; Paper, $1.00; Cloth, $1.50.

THE YEAR OF OUR LORD. By Emiliana Loehr, O.S.B. Translated by an American Benedictine. Foreword by Dom Anscar Vonier, O.S.B. P. J. Kenedy & Sons, New York City. 1937. Pp. 432. Price, $2.75.

SACRED HEART MANUAL. The Spirit of the First Friday. By the Reverend Irenaeus Schoenherr, O.F.M. Catholic Book Publishing Co., New York City. 1937. Pp. xii-259. Price, $1.10.

GREATER LOVE. By the Reverend John A. Elbert, S.M. The Bruce Publishing Co., Milwaukee, Wisconsin. 1937. Pp. v-125. Price, $1.25.

DECENCY IN MOTION PICTURES. By Martin Quigley. The Macmillan Company, New York City. 1937. Pp. 100. Price, $1.00.

THE GIFTS OF THE HOLY GHOST IN THE DOMINICAN SAINTS. By the Reverend Antoine Gardeil, O.P. Translated by the Reverend Anselm M. Townsend, O.P. The Bruce Publishing Company, Wilwaukee, Wisconsin. 1937. Pp. xi-137. Price, $1.50.

PHILOSOPHICAL.

SAFEGUARDING MENTAL HEALTH. By the Reverend Raphael C. McCarthy, S.J., Ph.D., President of Marquette University. The Bruce Publishing Company, Milwaukee, Wisconsin. 1937. Pp. xii-297. Price, $2.50.

CHRISTIAN SOCIAL RECONSTRUCTION. By Dom Virgil Michel, O.S.B. The Bruce Publishing Company, Wilwaukee, Wisconsin. 1937. Pp. vii-135. Price, $1.35.

WHAT'S THE MATTER WITH EUROPE? By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Missouri. 1937. Pp. 32. Price, 10c.

THE CHRISTIAN VIEW OF MAN. By J. Gresham Machen, D.D., Litt.D., Professor of New Testament in Westminster Theological Seminary, Philadelphia, Pa. The Macmillan Company, New York City. 1937. Pp. vi-299. Price, $2.50.

THE NEWMAN BOOK OF RELIGION. Edited by the Reverend Aloysius Ambruzzi, S.J., St. Aloysius College, Mangalore, India. The Newman Book Shop, Westminster, Maryland. 1936. Pp. xi-199. Price, $1.25.

A PAPAL PEACE MOSAIC. Excerpts from the Messages of Popes Leo XIII, Pius X, Benedict XV and Pius XI. Compiled by Mary C. Schaefer. The Catholic Association for International Peace, Washington, D. C. 1936. Pp. 57.

ARBITRATION AND THE WORLD COURT. By Charles G. Fenwick, Ph.D. and International Law and Organization Committees. The Catholic Association for International Peace, Washington, D. C. 1937. Pp. 46. Price, 10c.

A PRIMER OF PEACE. By Charles G. Fenwick, Ph.D. The Catholic Association for International Peace, Washington, D. C. 1937. Pp. 58. Price, 25c.

CARDINAL NEWMAN. By J. Lewis May. Longmans, Green & Co., New York City. 1937. Pp. x-264. Price, $1.60.

GENERAL PSYCHOLOGY. An Interpretation of the Science of Mind based on Thomas Aquinas. By the Reverend Robert Edward Brennan, O.P., Ph.D., Professor of Psychology and Director of the Thomistic Institute of Providence College. The Macmillan Company, New York City. 1937. Pp. xxxvii-507. Price, $3.00.

THE SELF-REVELATION OF THE ADOLESCENT GIRL. By Sister Mildred Knoebber, O.S.B., Ph.D. The Bruce Publishing Co., Milwaukee, Wisconsin. 1937. Pp. xiii-206. Price, $2.00.

HISTORICAL.

MONSIEUR VINCENT, SAINT DE GASCOGNE. Par Armand Praviel. "Idéalistes et Animateurs", 7. La Bonne Presse, Paris, France. 1937. Pp. viii-182. Prix, 7 fr.

DAMIEN THE LEPER. By John Farrow. Sheed & Ward, New York City. 1937. Pp. xx-230. Price, $2.50.

POLICARPO BONILLA. Algunos Apuntes Biograficos por Aro Sanso. Un estudio del Dr. Ricardo D. Alduvin y Esquema para una Biografia por Rafael Heliodoro Valle. Imprenta Mundial, Mexico. 1936. Pp. xlv-558.

LIFE AND LETTERS OF JANET ERSKINE STUART. By Maud Monahan. With an Introduction by Cardinal Bourne, late Archbishop of Westminster. Longmans, Green & Company, New York City. Seventh Edition, 1937. Pp. xiii-524. Price, $3.50.

BARON FRIEDRICH VON HÜGEL. A Study of his Life and Thought. By Maurice Nédoncelle, Docteur en Philosophie de l'Université de Paris. Translated by Marjorie Vernon. Longmans, Green & Company, New York City. 1937. Pp. xii-213. Price, $3.00.

UNE MÈRE DANS LE CLOITRE: LA BARONNE D'HOOGHVORST. Par Renée Zeller. (Idéalistes et Anamateurs, 5). Bonne Press, 5, Rue Bayard, Paris, France. 1937. Pp. 190. Prix, 7 fr.

DAS DEUTSCHE MITTELALTER. Erste Halfte. Das Reich (Hochmittelalter). By Dr. Heinrich Gunter. B. Herder Book Co., St. Louis, Missouri. 1936. Pp. vii-376. Price, $4.25.